Error's Chains

How Forged and Broken



DOBBINS, FRANK STOCKTON

ERROR'S CHAINS:

HOW FORGED AND BROKEN.

A COMPLETE, GRAPHIC, AND COMPARATIVE HISTORY OF THE MANY STRANGE BELIEFS, SUPERSTITIOUS PRACTICES, DOMESTIC PECULIARITIES, SACRED WRITINGS, SYSTEMS OF PHILOSOPHY, LEGENDS AND TRADITIONS, CUSTOMS AND HABITS OF MANKIND THROUGHOUT THE WORLD, ANCIENT AND MODERN.

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OF YOKOHAMA, JAPAN.

ASSISTED BY

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PREFACE.

THE story of the world's worship is a story of absorbing interest. The odd and the curious, the enchanting and the revolting are each factors of heathen devotion. We well remember with what exhaustless interest we looked in childhood at strange pictures of idols and temples, and listened to the reading of tales about the heathen. When the celebrated Dr. Alexander Duff was a little boy, his father was accustomed on Sabbath afternoons to show him pictures of idols, and to explain their histories. So vividly did the pictures and their stories impress the boy, that when he became a man he left Scotland and went to labor for the heathen of India.

The subject is indeed intensely interesting. Every nation has its God, or gods, and its corresponding forms of worship. Nothing lies so close to the heart of mankind as its religious faith. Religion in some form is interwoven with the entire fabric of human history. It concerns man's dearest pleasures, his fondest hopes, and his highest aspirations. Man must worship. It is part of his nature to worship. Hence, from the most civilized European to the half-civilized Chinaman, and even down to the degraded Hottentot; in all stages of man's existence, among all races and classes, some form of worship is found. Nothing surely can interest us more than the story of that faith in which our fellow-creatures have lived and died.

It is because the author believes that the subject of false gods and idol worship is so interesting, and because he hopes to furnish some much-needed information on this topic, that he has undertaken the present work. There is no one book that covers this ground. There are many volumes covering various phases of the religious systems of heathendom, but there is not one that deals comprehensively with all religions, extinct or existing, except indeed it be those suited only to students and to learned men.

The aim in this volume is to present the subject in a popular style, suited to the average reader of our land. It is proposed to make a

book to be read in the family and by the fireside. The very best works of the most thorough students of the non-Christian religious systems have been consulted, and the author has freely availed himself of the results of their labors. If due acknowledgment is not always made of the aid thus received, it is because he deemed it best not to multiply references and because he has so frequently found it necessary to translate scholastic and technical phrases used by these authors into language familiar to the general reader.

Among those whose works the author has consulted are, Max Müller and Hardwicke on Comparative Mythology; Wilkinson on the Ancient Egyptians; Lenormant on Assyria and Babylon; Haug on the Parsees; Monier Williams on Hinduism; Rhys-Davids, and Barthelemy St. Hilaire on Buddhism, and Edwin Arnold's paraphrase of Buddha's life in his "Light of Asia;" Humboldt on Central America; Schoolcraft on the American Indians; Wyatt Gill and Lord Grey on the Pacific Islands; Legge, Edkins and S. Wells Williams on the Chinese; Griffis and Sir Edward Reed on Japan; and Stanley and Livingstone on Africa. Beside these he has derived great help from "The Tour of the World with General Grant," and Dr. H. M. Field's "From Egypt to Japan." In addition he has consulted quite a host of other authors in works of travel, and in the translations of various sacred books.

In all parts of his work the author has sought to present definite information, carefully arranged, truthfully told, and clearly and interestingly stated. He has aimed to show the origin, development and spread of each non-Christian religious system; and to give an account of their gods and goddesses, temples, shrines, idols, sacred places, superstitious customs, legends, myths, domestic worship and the innumerable peculiarities of their daily religious life.

The work is fully illustrated by accurate, and in many cases, expensive engravings. The book is not made merely to sell. Sensational statements and mere padding have been neither added nor borrowed. The author has not drawn upon his imagination in the least. He has told a story which, though sometimes stranger than fiction, is nevertheless solid fact and not baseless fancy. Let it be remembered that this is a pioneer work. The author has had to blaze his pathway through a trackless forest. He has had no guide. He sincerely hopes that by its perusal his readers will be led to an increased appreciation of the infinite superiority of Christianity to all other religions; and that they may find a deepened interest in the welfare of the heathen world.

It has been the purpose of the author and the publishers to place the subject-matter of this volume within the ready reach of all who consult it. An exhaustive Table of Contents has been given therefore, in which the chapter titles and all the sub-headings of the chapters will be found. A full index of the proper names and principal topics of the book is also added, by means of which it is believed any desired subject treated in the volume can readily be found. By such means as these the book has been made as complete and as useful as patient labor can make it.

Thanks are specially due to Professor Isaac H. Hall, who not only gave careful consideration to the subjects specially under his care, but who in addition read all the MS., and gave the benefit of his extended learning and excellent judgment at every point. To Professor S. Wells Williams also, the author desires to make public acknowledgment. Though burdened with many onerous duties, yet he gave his closest attention to the chapters on those much misunderstood nations, China and Japan, and from the rich stores of his own extensive and well-digested knowledge, he made such suggestions as proved of inestimable value.

To the Publishers, who were ever ready to meet the author's largest desires, his thanks are especially due. Without such generous support the volume must have fallen far below its present excellence. Indeed, all concerned in the production of the book have proved themselves true helpers, to whom author and readers alike will be largely indebted.

F. S. DOBBINS.

CONTENTS.

PAGE

PREFACE, ... 5

LIST OF ILLUSTRATIONS, ... 17

CHAPTER I.

THE WORLD'S FIRST WORSHIP.

Testimony of an old record and of language—Another witness: comparative religion—The story of the master thief—The story of Rhampsinitos—The story of the poor mason—The story of the shifty lad—Exodus of the nations, . 33

CHAPTER II.

WHENCE CAME THE MANY GODS AND IDOLS?

Sources of information—The transition—The first hymns and prayers—Where did idol-worship come from, ... 47

CHAPTER III.

SACRED AND HEATHEN TRADITIONS.

Traditions of Creation—Traditions of the Deluge—The Chaldean story—The Hindu tradition—The Chinese tradition—The Mexican legend—The Fiji-Islander's tradition—American Indian traditions—The Greek story—Chaldean story of the Tower of Babel—What has the Bible to say about idolatry? . 63

CHAPTER IV.

THE SUBJECT IN A NUTSHELL.

Methods of grouping religions—Dead religions and living religions—Original religions and reformed religions—Dead religions—Living worships—The proposed treatment—A concise view—Parseeism—African religion—Western Europe—The Southern migration—Buddhism—China's religions—Shintoism in Japan—Mohammedanism—Christianity's conquests, ... 77

CHAPTER V.

The Land of the Sphinx

PAGE

Hidden history—The hieroglyphics—Some Egyptian gods—Animal worship—Mummies—The celebrated book of the dead—Egyptian worship, . . . 93

CHAPTER VI.

Worship of the Chaldeans

The great Chaldean historian—Ruined monuments—A library of brick books—Manners and customs—The religion of Assyria—The supreme god, Ilu—The Assyrian triad—The gods of the planets—The great goddess Ishtar—The Genii of Assyria—Worship of the gods at Babylon, ... 119

CHAPTER VII.

Idolatry among the Jews.

The plagues and Egyptian idolatry—The golden calf—Baal-worship, . . 138

CHAPTER VIII.

Greece.

Origin of the world and of the gods—The generations of the gods—Gods of the Grecians—Specimen stories from Greek mythology—Hermes and Apollo—The Lotus-eaters and the Cyclops—Hercules' twelve tasks—The Phidian Jupiter—Grecian temples and worship of Paul's day—The city crowded with idols—Diana of the Ephesians, ... 150

CHAPTER IX.

Rome.

The Etruscan religion—The Sabellian religion—The gods of the Romans—Father Jove—The Matron goddess—The goddess of schools—The goddess of the hearth—Ceres and Liber—The gods of beginnings—Rome's lesser gods—The Roman empire, ... 173

CHAPTER X.

Our Ancestors.

Ancient Britain—The Druids—Wonderful resemblance—Worship of the Druids—Temple of the Hanging Stones—Human sacrifices—The destruction of Druidism—Who first brought Christianity to Britain—Paganism of the Saxons—Saxon gods—Saxon sacrifices—Fairy-lore of Western Europe—An Elfin Story—The penitent Nis—Nixes—The Peasant and the Waterman—The wonderful little pouch—Christianizing the Saxons, ... 185

CHAPTER XI.

India

PAGE

Sketch of Brahminism—The gods of Hinduism—Story of the Sages' search—Can the gods die?—Sects of Hinduism—Principles of Hinduism—Human beings killed in sacrifice—How Hinduism regards woman, ... 210

CHAPTER XII

Hindu Temples, Idols and Worship.

Idols and temples of Juggernaut—Kali, the Goddess of Blood—Temple Decorations—Benares—The sacred city of the Sikhs—Cave-temples of Elephanta and Gwalior—Ganesha, God of Wisdom—Pagodas—Hindu washings for sin—Hindu holy men, devotees and fakirs, ... 232

CHAPTER XIII.

Hindu Sacred Books, Fairy Stories and Fireside Tales.

The Vedic hymns—The law-book of Manu—Degradation of women according to Manu's laws—The burning of widows commanded by Manu—The god Vishnu made man—A Sanskit story-book—The story of the terrible bell—The story of the lion and the old hare—The story of the Brahmin and the pans—The story of the recluse and the mouse, ... 288

CHAPTER XIV.

Japan

The sacred books of Japan—Japanese story of creation—The emperors descended from the gods—The sun-goddess enticed from the cave—Shinto worship, . 305

CHAPTER XV.

Popular Gods and Shrines of Shintoism.

The seven household gods—The sacred mountain—Shinto temples and gate-ways—The sacred shrines of Ise, ... 321

CHAPTER XVI.

The Dark Continent.

African belief in a god or gods—Praying for rain—The Hottentots' god, Gounja-Gounja—The Bushmen's god—Zulu tradition of the origin of men—Good and bad spirits—The spirit in the insect—Fetich worship—A horrible fetich—Stanley and the Africans' fear of fetich—Witchcraft, ... 341

CHAPTER XVII.

The Aborigines of America.

PAGE

The Indians of North America—The Great Spirit—Worship of ancestors—Indian legends—The "Song of Hiawatha"—Indian allegory of winter and spring—Alaskans' worship of evil spirits—Indian sun-worship—Amazon sun-worship—The Araucanians—Patagonia—The Aztecs—Ancient Aztec idol—The Incas, ... 362

CHAPTER XVIII.

The Islands of the Seas.

The depraved condition of the Papuans—The pagan Polynesians—Traditionary origin of human priesthood—Polynesian notion of the sun and moon—The fire-god's song, ... 387

CHAPTER XIX.

The Karens and their Traditions.

The Karens not idolaters—Worship of *Yuah*—A singular tradition—The dog who ate the book—Funeral services—Mrs Vinton's letter, ... 401

CHAPTER XX

The Fire-worshipers

Zoroaster, the Prophet of Ormazd—Zoroaster's worship of one God—Ormazd and Ahriman—Finding of the Zend-Avesta—The Parsee Bible—Parsee worship, . . 407

CHAPTER XXI.

China and her Philosophers.

Chinese contrarieties and language—The three Chinese religions—The old boy—The talisman of long life—The visit of Confucius to Lao-Tsze—The voyage in search of the talisman of long life, ... 416

CHAPTER XXII.

The Taoist Sacred Books and Gods.

The book of rewards and punishments—Some selections from the book of rewards and punishments—The book of secret blessings—The gods of the Taoists—The god of letters—Charms—Kwan-te, God of War—Tsai-shin, the God of Riches—Taoist superstitions, ... 428

CHAPTER XXIII.

Confucius and the Classics.

PAGE

The background of the picture—The story of the sage's life—Teachings and writings of the Chinese sage—The wisdom of the sage, ... 445

CHAPTER XXIV.

Confucian Temples and Worship.

The worship of Shang-te, at Peking—Temple of Confucius—Examinations in the sacred books—Anecdotes of students—How Mencius's mother incited her son to study—How a tired student was led back to his studies—The little sage who hid fire to light his lamp—An example of a studious ancestor—The student with a round stick for a pillow, ... 460

CHAPTER XXV.

Home-life under Confucianism.

Ceremony of turning the bridge-ladder—Worship of ancestors at a wedding—Mother, Goddess of Children—Teaching a child to worship idols—The story of Ma-chu, Goddess of the Sailors, ... 478

CHAPTER XXVI.

Buddha, the "Light of Asia."

The story of Gautama, the founder of Buddhism—Gautama's four visions—The great renunciation—Gautama becomes an ascetic—The "Light of Asia" and the "Light of the World," 498

CHAPTER XXVII.

The Buddhist Bible, the "Three Baskets," and its Teachings.

The Buddhist way of salvation—What is Nirvana?—Buddhist morals—Some of the "footsteps of the law"—Buddhist beatitudes, ... 513

CHAPTER XXVIII.

The Growth of Buddhism—the Buddist Order of Mendicants.

The Sangha, or Buddhist Brotherhood—The initiation ceremony—Rules of the Order—Daily life of a monk—The three great Buddhist councils—Buddhaghosha, the famous monk and missionary—The story of King Kakavanna—Buddhist courtesies of the present day, ... 522

CHAPTER XXIX.

India and Ceylon

PAGE

The famous Topes—The great Sanchi Tope—Ceylonese Buddhism—The sacred Bo-tree of Ceylon—Reducing the Tripitaka to writing—Buddhaghosha in Ceylon—A Buddhist temple in Ceylon—The sacred Ceylonese books, . . . 532

CHAPTER XXX.

Burmah.

The Shway-da-gong pagoda—The story of Shway-da-gong—Other pagodas—Worship of nats—A nat story—Superstitions of the Burmese—The funeral of a pongyee or monk, ... 555

CHAPTER XXXI.

Siam

The celebrated Wat Chang pagoda—Temple of the Emerald Idol—Worship of the white elephant—Ruins of the great temple of Nagkon Wat—Some other temples, ... 575

CHAPTER XXXII.

Thibet.

Sketch of the history of Lamaism—Monks and monasteries—Temple at Teshu Lumbo monastery—Services at the H'Lassa cathedral—Praying-wheels—The mystic sentence of Thibet—The incarnation of Buddha in the Grand Lama—The Lamaist Bible, ... 598

CHAPTER XXXIII.

China—*continued*.

Pagodas—Chinese Buddhist temples—The worship of Kwan-yin—The worship of Kum-Fa—Idols—The Temple of Horrors—Monasteries—A Monk's Monument—Chinese Buddhist Bonzes—Buddhist devotees—Ceremony of the Water-lamps—The Do-nothing sect of Reformed Buddhists—Booldo, the Buddhism of the Corens, ... 611

CHAPTER XXXIV.

Japan.

PAGE

Bodhidharma in Japan—The Sun-child and his miraculous deliverance—Further history of Japan—Buddhist sects in Japan—The Protestants of Buddhism—Kwanon's Temple at Asakusa, Tokio—Temple of Shiba, in Tokio—Temple of five hundred gods—The casting of a Temple Bell—The Colossal Idol, the Kamkura Dai Butsu—Some Japanese gods—Japanese Festivals—Mount Fuji-Yama—Customs concerning birth, marriage and death—Some Japanese superstitions—Religion of the Ainos, ... 656

CHAPTER XXXV.

Mohammedanism.

Extent of Mohammedanism—The Arabian camel-driver who founded a great religion—The Prophet's youth and early manhood—Gabriel's message to Mohammed—The flight of Mohammed—Converts made at the sword's point—Mohammed's successors, the Caliphs—Caliph Omar—The Crusades—The writing of the Koran—The teaching of the Koran—Some selections from the Koran—Mohammed's Paradise—The Koran on the judgment, ... 719

CHAPTER XXXVI.

Mohammedan Mosques and Worship.

Worship in the Mosques—The dancing and howling Dervishes—The smart and smarting answer of a Dervish—Daily worship—The Mosque of St Sophia—The Jummah Musjid at Delhi, India—The Taj Mahal, the "jewel of India"—Pilgrimages and festivals—Conclusion, ... 741

CHAPTER XXXVII.

Winning the World to the Worship of the one God.

Comparison of heathen religions and Christianity—Why shall we give Christianity to the world—A flight over the battle-field—Position of the Christian army, ... 767

Index, ... 779

STEEL-PLATE ENGRAVINGS.

PAGE

FRONTISPIECE, ... 2

TEMPLE OF THE THOUSAND IDOLS, ... 47

HINDU FAKIRS PRACTICING THEIR SUPERSTITIOUS RITES, ... 217

THE HINDU MOTHER, ... 234

THE FULFILLMENT OF PROPHECY, ... 498

A SCENE ON THE JUMNA RIVER, ... 760

LIST OF ILLUSTRATIONS.

	PAGE
Colored Map of World	*Full Page* 32
Ancient Serpent Idol	48
Teraphim	57
Dagon, the Fish-god	58
Ancient Serpent Idol	59
Group of Altars	60
Idol from Hindustan	*Full Page* 61
Coin Representing the Deluge	66
Comparative Chart of all Religions	*Full Page* 91
Ruined Temples	93
Rock Temple of Ibsambul, Restored	95
Song of the Threshers	96
Egyptian Hieroglyphics	97
Pasht, the Cat-headed God	98
One of the forms of Isis	99
Crocodile God	100
Scarabæus	101
Shrouding of the Dead	103
Mummy Case	103
Forms of Mummy Cases	104
Egyptian Priestess	107
Avenue of Sphinxes leading to a Temple	112
Gate-way of the Ancient Egyptian Temple of Karnak	113
The Singing Memnon	114
Ruins of Thebes	*Full Page* 115
The Sphinx and the Pyramids	117
Star Worshipers	120
Babylonish Coffin and Lid of Green Glazed Pottery	122
Assyrian Cuneiform Letters	124
Robed Statue	125
Statue of Oannes, the King	129
Adar Strangling the Lion	130
Sargon's Palace, Restored	*Full Page* 133
Human-headed Eagle-winged Assyrian Bull	135
Sculptured Locust	139
Goddess Ashtoreth, Ishtar	141
Phœnician Goddess Astarte	142
The Ammonite Fire God Moloch	143

PAGE

Jehovah's Triumph over Baal 147
Image of Jupiter, by Phidias . . . . . *Full Page* 165
Temple of Diana of Ephesus . . . . . *Full Page* 170
Medal of Diana 171
Jupiter Tonans 177
Janus 180
Ancient Druidic Worship at Stonehenge, England 191
Gods of our Saxon Ancestors 198
Sacrificial Rites of the Ancient British Druids 202
Ancient Hindu Idol 211
Devil Worshiped in Tennevelly 213
Indra, God of the Atmosphere 214
The Three Chief Hindu Gods 215
Bird's-eye view of the Hindu Temple at Cawnpore 219
Sculptured Idols on a Pillar 221
Dying Brahmin holding the tail of the Sacred Cow, so as to enter Heaven . . . 223
A Caste-marked Brahmin at his devotions 224
God of Hell, from a Hindu picture 225
Amadeo, God of Love 226
Teaching a child to worship Ganesha, the God of Wisdom 228
A child bringing an offering to the Idol of a Bull 229
Hindu Woman 231
The most Sacred Temple of Juggernaut at Puri 233
Worship in the Temple of Krishna, or Juggernaut 235
Hindu Devotees dragging Juggernaut's Car and immolating themselves 236
The Idol Juggernaut usually carried on the car 238
Disrobing and disjointing Juggernaut 239
The Goddess Kali 240
Idol of Kali . . . . . *Full Page* 241
A Night Feast of the Bloody Goddess, Kali 244
Goddess Kali, from a Hindu Picture 245
Hindu Notion of the Universe 246
Golden Temple of the Hindus of Umritsur 247
Entablature from a Hindu Temple 248
Children Worshiping in Temple at Benares . . . . . *Full Page* 249
Bas-relief from a Hindu Temple 251
Causeway of the Golden Temple . . . . . *Double Page* 254–5
Great Idol of the Cave of Mandar, India 258
Scene from Cave of Elephanta . . . . . *Full Page* 259
Cave of Elephanta . . . . . *Double Page* 262–3
Image of Ganesha 265
Annual Boat-festival of Ganesha on the Ganges 266
Wayside Idol of Ganesha . . . . . *Full Page* 267
Gate-way of Madura Temple 270
Pagoda of Pondicherry, famed for its Sculpture 271
Disused Idols and sacred articles from Ongole, India 272
Bird's-eye view of Pagodas and Temple Grounds, Madras, India, *Full Pages.* 274–5

PAGE
Hindus washing in the Sacred River Ganges at Benares 277
Temple of the Sacred Fountain 278
Fakir of the Immovable Foot 279
The Holy Man with the Iron Collar 280
Fakir of the Long Hair 281
A Fakir, who never helps himself 282
A Hindu Holy Man torturing himself by hanging from a hook 283
Fakir hanging to a limb 284
Devotee enduring fire 285
Fakir of the long nails . . . . . *Full Page* 286
Hindu Festival of the New Moon 289
Guards of the Hindu Temple Ayenar 292
Hindu women rescued from their degradation . . . . . *Full Page* 297
The ten incarnations of Vishnu 300
The God created from Izanagi's staff 310
Jimmu Tenno, first emperor of Japan 313
The Mikado's coat-of-arms 317
Raiden, God of Thunder, with his string of drums 318
Futen, God of Winds, with his huge sack 319
Daikoku, the Rice-god, on his throne of rice-bags 322
Fukoruku Jin, the god who can bestow long life . . . . . *Full Page* 323
Domestic Altar of the gods of daily food and of rice 326
Hotei, the God of Happiness 327
The Sacred Mountain, Fuji-Yama 330
Shinto Shrine, near Yokohama, Japan, with worshipers, vessel of holy water, etc. 331
A Tento, or "Heavenly Lantern" 332
Shrines of Ise, the most sacred place of Shintoism 333
Interior of a Shinto Temple, showing the arrangements for worship 335
Ceremonial dance of the Shinto Priests 338
A lawyer of Zululand 343
King Coffee's Protecting God 346
The Priests' trick of raising an idol out of the earth 348
A Cazembe Fetich Man 351
Decorated Fetichist 352
Juju House or Temple of Skulls . . . . . *Full Page* 353
Idols with mirrors in their bodies 356
A Witch Doctor 357
Indian Medicine Man 363
Indian Burial Place 366
Indian Image 367
Sun-worship on the Amazon . . . . . *Double Page* 374–5
Ancient Aztec Idol 380
Sun-worship among the Peruvians 383
Ancient Peruvian Temple of the Sun 385
A Papuan Fetich House 388
Tattooed Girl of Oceanica 389
Polynesian Idol and its devotees 390

PAGE

A Fijian bure temple 391
Idol of South Sea Islands 392
Great Idol of Oceanica, (six feet in height) 393
Hawaiian Idol, known as the Poison God 394
Idol from Polynesia 395
New Zealand Moon-god 397
Hawaiian War-god 399
Christian Karen Girls 404
A Parsee Merchant of Bombay 408
Chinese ornaments with words of cheer 417
A Chinese Book 418
Censer, from a Taoist Temple 429
Ceremonies in a Taoist Temple 433
The Three Pure Ones 435
God of the Kitchen 435
God of Thunder 435
Carrying the Dragon 436
Dragon Boat-races, a Chinese Festival 437
Charm to ward off Evil Spirits from a Bride 438
God of Thieves 438
Sword Charm 439
Kwan-te, God of War 440
Taoists consulting the oracles at the magicians 441
Stone pillars erected by the Chinese to keep off evil spirits 442
Tall White Devil 443
Short Black Devil 444
Traditional likeness of Confucius 446
Monumental gate-way erected in honor of Confucius 448
Temple of Confucius, in Peking . . . . . *Full Page* 453
Chinese School-boys 460
Chinese Joss-stick 461
Sacred Altar of Heaven, at Peking . . . . . *Full Page* 465
Temple of Agriculture, at Peking, China 468
Bronze Temple in honor of Confucius . . . . . *Full Page* 470
Chinese sitting-room 479
Ancestral Tablet 481
Chinaman burning prayers instead of saying them 482
Bringing home one of the souls of a dead man in his clothes 483
Ceremony of turning around the bridge-ladder 484
Chinese marriage procession . . . . . *Full Page* 487
Worship of ancestors at a wedding 489
Chinese baby in its cradle 491
Teaching a child to worship 492
Offering sacrifice to the Kitchen-god 493
God of Gambling 496
Idol of Buddha 498, 509
Religious meeting of the Jains . . . . . *Full Page* 533

PAGE

Tope of Sanchi . . . . . *Full Page* 537
Capital of a pillar of gate-way of Sanchi Tope 539
Gate-way of Sanchi Tope . . . . . *Double Page* 542–3
Roadway to a Buddhist temple in Ceylon 545
Devil-dancers' mask from Ceylon 549
Buddhist Temple in the Island of Ceylon 551
Worship of Buddha's Tooth . . . . . *Full Page* 553
Shway-da-gong, the great Pagoda of Rangoon, Burmah 558
Sacred Garden attached to Temple . . . . . *Double Page* 562–3
Pagoda at Maulmain, Burmah 565
Funeral procession of a Buddhist Priest 573
Tower of Wat Chang Pagoda at Bangkok, Siam . . . . . *Full Page* 577
Funeral Temple of wood, bamboo and paper 578
The King of Siam going to worship at the Temple of the Emerald Idol . . 580
Temple of the Emerald Idol . . . . . *Full Page* 581
Ruined Temple of Ayudia, Altar of the, Siam . . . . . *Full Page* 585
Siamese worshiping the White Elephant 589
Tomb of a Buddhist Saint 590
Ruins of the Great Temple of Nagkon Wat 593
Statue of the Leper King 595
A Thibetan Lad 599
Monastery of Hemis in the Himalayas 600
Tartar Woman 601
Praying Machine 605
Praying Wheel whirled in the hand 606
Stone with the mystic sentence, "Om Mani Padmi Hum" 607
Mani Padee, a Buddhist Tomb in Thibet 608
A Thibetan Woman 609
Chinese Image of Buddha 612
Bronze Lions . . . . . *Full Page* 613
A Chinese Mandarin 615
Chinese sale of prayers conducted by the Priests 616
Porcelain Tower at Nanking, China . . . . . *Full Page* 617
Beating on a Temple Drum to attract the God 622
Chinese Temple at San Francisco . . . . . *Full Page* 623
The "Three Precious Buddhas" 625
Worship in the Temple of the thousand Lamas . . . . . *Full Page* 627
Temple of Kwan-Yin . . . . . *Full Page* 630
Colossal Gilded Buddha 632
Altar of Chinese Pagoda . . . . . *Double Page* 634–5
The Goddess Ma-chu and her assistants 638
Pagoda at Tung-Cho . . . . . *Full Page* 639
Chinese Idols 641
Chinese Buddhist's Idea of Hell 642
Goddess of Mercy delivering a soul . . . . . *Full Page* 643
Buddhist Monument at Peking . . . . . *Full Page* 647
Priest at a Praying Wheel 649

PAGE

Chinese Bonze, or Priest 650
Letting go the Water lamps 653
Miraculous delivery of a Bonze . . . . . *Full Page* 659
Shrine of Kwanon 661
Interior of Kwanon's Temple . . . . . *Full Page* 663
The Hiogo Buddha 666
Buddhist Shrine at Kobe 668
Japanese Pilgrim in winter dress 669
Dining-room of a Buddhist Monastery 670
Religious festival in Temple Grounds . . . . . *Full Page* 671
New Year's frolic in Japan . . . . . *Full Page* 675
Buddhist "Nio," or Temple Guard 677
Japanese Picture of Kwanon 680
Musicians of the Temple at Shiba 682
Torii, or Water Gate of the Temple of Miyajima . . . . . *Full Page* 683
Interior of the Temple of Shiba 685
Temple of the Five Hundred Gods, Canton, China . . . . . *Full Page* 689
Belfry of the Temple at Osaka, Japan 691
Street Mountebanks in a New Year's Festival in Japan . . . *Double Page* 696–7
Japanese idea of the Judge of Hell 700
Festival of Foxes . . . . . *Full Page* 703
Driving the devils out of the house on New Year's Eve with beans . . . 705
A Japanese Matsuri, or Religious Festival 706
Religious Procession in Japan . . . . . *Full Page* 707
Fujisan, from a village on the Tokaido 708
Worship at the Tomb of an Ancestor . . . . . *Full Page* 713
The Flowing Invocation 715
Temple of the Kaaba, at Mecca, Arabia 722
Mohammedan Cemetery at Mecca 727
Interior of a Turkoman tent, in Western Persia 729
Mosque of Omar, on the site of the Jewish Temple, at Jerusalem . . . 730
Mohammedans praying before the Mosque of Omar 731
Mohammedan Mosque on the Hooghly River, near Calcutta, India . . . 742
Exterior of Mosque in Persia . . . . . *Double Page* 744–5
Interior of Mosque at Delhi, India 747
Interior of Mosque of St. Sophia 748
A Whirling Dervish 749
Moslem Boy studying the Koran 752
Mosque of St. Sophia, at Constantinople, Turkey 753
Mosque at Delhi, containing a hair from Mohammed's beard 755
Entrance to the Mosque at Delhi 756
Tower of the Koutub, India . . . . . *Full Page* 757
Taj Mahal, the tomb of the Empress Mumtaj Mahal, at Agra, India 759
Interior of the Taj, the tomb of Mahal 762
Mohammedan Feast of Mohurrim 764
Two New Zealanders: the Savage Te Wetere and the Christian Te Kote . . . 768
A Missionary home in Burmah 774



Buddhists.

Fetichists.

Mohammedan.

Christians.

Hindoos.

CHAPTER I.

THE WORLD'S FIRST WORSHIP.

I have laid it down as an invariable maxim constantly to follow historical tradition, and to hold fast by that clew, even when many things, in the testimony and declarations of tradition, appear strange and almost inexplicable, or at least enigmatical; for so soon in the investigation of ancient history as we let slip that Ariadne's thread we can find no outlet from the labyrinth of fanciful theories, and the chaos of clashing opinions.—F. VON SCHLEGEL.

THERE are many systems of worship in the world. Some of these are limited to single nations, others extend themselves over different nations, and in history we read of certain religions which no longer exist. For instance—of those systems limited to a nation, there is the worship of ancestors, as taught by Confucius, in China; the worship of the idol gods Brahma, Vishnu and Siva, and a multitude of other gods, more numerous than their worshipers, in India; and Shintoism, the nature-worship of Japan. Of those which have extended to other lands, there is the worship of the hero-saint, Gautama Buddha, in all southern and eastern Asia; and Mohammedanism, the fierce opponent of idolatry, and the system of the prophet Mohammed, in India, Turkey, Egypt and in China. Of the dead religions, there are those of Egypt, Assyria, Greece and Rome. These are but a few of the many forms of worship that we find in glancing over the world's history, or in looking at its present condition. There are wide differences between

these systems of worship and also many resemblances among them.

Where did these systems all come from? Where and how did they start? They differ very materially one from another. Some worship one God and have no idols, others worship millions of gods and have multitudes of idols. Their temples are of different styles. Their sacred books and ceremonies are extremely varied. Can they have started from one source, or did each start independently of the rest?

TESTIMONY OF AN OLD RECORD AND OF LANGUAGE.

How shall we find out about this? We have one record that will help us and upon which we can depend. This is the oldest history of mankind. There were a great many of these histories written later, but for no one of them is there a tenth part of the evidence as to its being genuine, which there is for this one old record. It has been tested in every possible way and no flaw has yet been found. Ancient monuments and their inscriptions, the oldest traditions of the most ancient peoples, all confirm its statements. But these monuments and the written histories of nations go back but a few thousand years, and this one record is older than they all. So traditions only remain to be compared with it. No, there is one thing left that is related to tradition. It is language.

Those who have studied the languages of the world and compared them with each other have something to say, and it is this: All languages can be grouped into families or classes of speech, and all these families are seen to have started from one common source. This, too, agrees with the story of that older record. That tells how God made first a man and then a woman, how that

they were very good at the outset, but soon became bad. It goes on to tell how their children were very wicked, and how God punished them by sending a great flood of waters which destroyed all but one family. Then this family increased, and they too became wicked. They finally planned to build an immense tower, so, perhaps, that they should not be drowned again in a flood; at any rate, if this was not the reason, it was for some other wicked purpose that they builded God was angry with their wickedness, and to stop their building confused their language. They had all spoken the same language before, but now some spoke one and some another. Just here other histories begin, and the stories in these and in the record we have referred to, go on very much alike. But the traditions, which are older than the histories, agree with the record, as we shall see in a future chapter. This record is the Bible, especially the first part of the Book of Genesis. So here is found one answer to our question,—*all* religions grew out of one original system of worship.

ANOTHER WITNESS: COMPARATIVE RELIGION.

There is still another way to get an answer. Place the religions side by side, study their principles, examine their legends, and see if, after all, there are not resemblances beneath the surface. Let us strip them of those things which are the additions of a later day, and of those things which the peculiar conditions of their countries, climates and languages have added. Take for instance their legends or household stories. Some of these traditions are written in the inscriptions on the ancient monuments of Egypt, or especially of Babylonia, or in the sacred books and histories of the older nations; others have been handed down by word of mouth. It was long

after these legends were old, that even neighboring nations held any communications with each other. It had been just as if a great high wall was built around each nation—a wall without gates. So they could not have told these stories to each other. Then, too, some of these stories are told by nations thousands of miles apart.

The truth certainly is that before the several branches of the race separated from their common home, perhaps on the table-lands of Bactria, they had many legends, nursery tales and peculiar stories in common. As they moved to the colder North, or to the warmer South, they carried these tales with them. In course of time these came to be somewhat altered. This change was in the dressing rather than in the tales themselves. Hence we find among the Egyptians, Hindoos, Greeks, Germans, Spaniards, Norsemen, stories which are so much alike that it is certain that they had a common origin. Take, for instance, the story of the Master Thief of the Norsemen, and compare it with the same story as told by other nations, and we are led to the conclusion that it is part of a stock of nursery tales which were told before the dispersion. Let us remember that many collections of stories were not originated by the men whose names they bear, but that these men simply gathered together legends and tales which they found already existing among the people. Thus "Grimm's Household Tales" is a collection of old German fireside stories. "The Arabian Night's Entertainment," the "Hindoo Hitopadesa," "Dasent's Popular Tales of the Norse," and "Old Deccan Days," are collections of the same sort. It will repay us to attend at some length to the various versions of one of these stories, which will serve to illustrate many others of more momentous character.

THE STORY OF THE MASTER THIEF.

In the Norse tale, the Master Thief is a farmer's apprentice. In his country there is an order or society of thieves, and the apprentice wishes to join them. The thieves promise to admit him to their society provided he can succeed in stealing an ox from his master as the master is driving three oxen, one by one, to market. It must be done, the thieves say, without the master's knowledge, and without hurting him. The youth put a silver-buckled shoe in his master's way as he traveled along the road. The farmer admired the shoe but passed on without touching it, as an odd shoe would be of no service to him. The thief cunningly picked up the shoe and ran around by another path so as to come out ahead of his master, and place the shoe in the farmer's way again. This time he stopped, tied his ox to the fence, and picking up the shoe before him, went back to find its mate. The lad then stole the ox and took it away to the thieves' council. But they want to try him still further, and direct him to steal a second ox from his master, who is again driving to market. Disguising himself the lad put a rope around his body under his arms and hung himself to a tree at the roadside. The farmer passed on, barely noticing the lad. He was so much troubled about the loss of his ox that he did not think of rendering assistance. The lad then untied himself, and running by a roundabout way came out on the road ahead of the farmer and hung himself as before. Again the farmer passed by unconcernedly. Again the thief hung himself. This time the farmer thought himself bewitched, and returned to see if the other two lads were still hanging. His second ox was now left tied up and the lad then led it also away. The thieves then said that if he

would steal the third ox from the farmer, now on his guard against tricks, he should be their master. Going into a piece of woods along the road, as his master was passing by with the third ox, he imitated the bellowing of oxen. The farmer now hurried away to catch his lost cattle, leaving the third one to fall into the thief's hands. The thieves thereupon took him into their council, but determined (as he shrewdly provoked them to do) to outdo the young thief, they went away to carry out their plans. The lad then returned his master's oxen, and carried off all the valuables and goods which the thieves had stored away. Soon after he married his master's daughter.

This story was told in Western Europe, probably long before Herodotus heard the story of the Egyptian thief and wrote it out, or before the Hindoo tale of Karpara and Gata was made known outside of India. The tale of the Forty Thieves in the Arabian Nights also bears a close resemblance to these. The Spanish legend of the Poor Mason may have been borrowed from any one of these. Compare the main points of these stories with those of the tale of the Master Thief.

THE STORY OF RHAMPSINITOS.

Rhampsinitos, an architect, built for the King of Egypt a treasure-house with a secret entrance. This secret, at his death, the architect told to his two sons. They thereupon helped themselves to the king's treasures. As the king noticed how his treasures were gradually decreasing, he placed a trap in the entrance to the treasure-house. The younger brother was caught in the trap, and seeing that he could not escape, he begged his brother to cut off his head so that the king might not know that the architect had told the secret, and that the brother might not

get into trouble. So the king found the headless body, and of course could not recognize the thief. But to find out who he was, he had the body exposed in a public place, and ordered the guards to arrest any person who should mourn for the dead man. The mother saw and recognized the body, and threatened to tell the king, unless the elder son should bring the body home. The son then filled some skin bottles with wine, and loaded them upon asses. As he rode by the guards, he slightly loosened the mouth-string of the sacks, and the wine began to run out. The guards, pretending to help him, helped themselves to the wine. After tying up the skins, the youth asks them to sit down and drink wine with him. They do so, and are soon overpowered by it, and fall asleep. He then carried away the body. Soon after he was married to the princess, for the king sought to honor this Master Thief, and he was held to be the cleverest man of the cleverest people.

THE STORY OF THE POOR MASON.

In the Spanish story of the Poor Mason a priest wished him to build a secret hiding-place for his treasure. In order that the mason might not know how to get at the treasure, should he be so inclined, the priest blindfolded him from the time of leaving his own home till he arrived at the treasure-house, and again blindfolded him on his return. So the mason knew the secret of the priest's hidden treasure, but did not know where the house was in which it was secreted. The priest finally died. The house was then said to be haunted. The landlord could not find a tenant. At last he happened on the poor mason, and offered him the house rent free. As soon as the mason entered it, he saw that it was the house where the wealth was stored, and where he had worked. He

kept the secret to himself, until like the Egyptian architect, he told it on his death-bed to his son.

In the story of Trophonius and Agamedes, which Pausanius tells, the two masons built the treasury of the king, so that one stone in the wall could be removed from the outside. The king found his wealth growing less, and set a trap for the thief. Agamedes was caught and Trophonius cut off his head. In the Hindoo story of two brothers, Gata and Karpara, not only treasure is stolen by means of a secret entrance to the king's palace, but also the princess, the king's daughter. Karpara was finally found out, was put to death, and as it was desired to catch the other thief, his body was exposed. The guards were ordered to seize any one who might mourn the death of Karpara. The word "Karpara" means a gourd or melon. Gata, Karpara's brother, in order that he might mourn as Hindoos feel bound to do and yet not be caught, loaded some asses with melons, and as he passed the body of. Karpara, contrives to have his load slip off, crying, as the gourds fell to the ground and burst, "Alas! for my precious Karpara!" The guards supposed, of course, that he referred to his gourds, and so did not arrest him. Afterwards they perceived the trick that had been played upon them, and told it to the king. He then, by royal proclamation, offered the princess in marriage to the clever thief if he would but come and claim her.

STORY OF THE SHIFTY LAD.

The historian of ancient Scottish legends records a tale which resembles in many points the tales mentioned above. In the Scottish story, the Shifty Lad goes through his apprenticeship, not among a company of thieves, but under the sole charge of the Black Rogue, of whom he at last rid himself by getting him to try the

pleasant sensation of being hung by the neck. The trick answers to that of the Norse thief, but the mode of effecting it differs widely. Having disposed of his master, he engages himself to a carpenter, whom he persuades to break into the king's storehouse. The advice of the Seanagal, whom the king consults, is that a hogshead of soft pitch be placed near the entrance. The wright, again making the venture, sinks into the pitch, and the Shifty Lad, stepping in on his shoulders, takes as much as he can carry, and then sweeping off his master's head, leaves the body in the hogshead. Again the Seanagal is consulted, and his answer is "that they should set the trunk aloft on the points of the spears of the soldiers to be carried from town to town, to see if they could find any one at all that would show sorrow for it." As they pass by the wright's house, his wife screams, but the Shifty Lad cutting himself with an adze, leads the captain of the guard to think that the cry was caused by sorrow at his own hurt. The body is then by the king's order hung on a tree, the guard being ordered to seize any one who should venture to take it down. The lad driving before him a horse loaded with two kegs of whisky, approaches the soldiers, as though he wished to pass them stealthily, and when they catch the horse's bridle, he runs off leaving the men to drink themselves to sleep, and then returning takes away the wright's body. This exploit is followed by others which occur in no other version; but the final scene is a feast, at which, according to the Seanagal's prediction, the Shifty Lad asks the king's daughter to dance. The Seanagal upon this puts a black mark upon him, but the lad, like Morgiana in the story of "Ali Baba and the Forty Thieves," discovering the mark, puts another on the Seanagal and on twenty other men besides him. The king is then ad-

vised to say that the man who had done all these tricks, that had been so well done, must be exceedingly clever, and that if he would come forward and give himself up he should have the princess for his wife. All the marked men accordingly claim the prize; and the craft of the Shifty Lad is once more called into practice, to secure the maiden for himself.

From the comparison of these popular tales with each other we can see their common origin. Nations so widely separated as the Norsemen, Hindoos, Spaniards, Egyptians and the early inhabitants of Scotland, could not have borrowed these stories from each other Their resemblances—a thief of wonderful cunning, his successes and escapes, and final honor—all point to the fact that they are but different versions of the same story. This one story could not have been communicated by one nation to the others, and as the only way to account for the resemblances we are shut up to believe that the nations long ago all lived in one home, from which they afterward separated to go to the different lands of their final settlements.

When we add to this evidence, that from the sameness in the ideas of God held by the different nations in their descriptions of His power, and even in the very names by which they designated God, we are carried back to the early worship of the race, and we see from all these evidences that, originally, man worshiped one God. The human race did not begin life on the earth as a savage, or as a child, and was not developed from this condition to a higher state of intelligence; but man began life as a full-formed, mature, intelligent creature. From this high vantage ground he has descended, first, to the worship of many gods, and later on, of idols.

Such degeneration has often happened in the history

of the world. The descendants of powerful nations have, in the lapse of years, become far inferior to their ancestors. For example, the ancient Egyptians have left monuments whose construction baffles us. We cannot imagine how they have raised and posed the immense stones, nor can we ascertain the purpose of many of their buildings. We talk of "lost arts" and "lost civilizations." We know that it has often happened that educated colored people from the southern United States, have sunk to the low level of the people of Africa when they have returned to the land of their fathers. From the Bible narrative, as well as from the most ancient traditions of heathen nations, we learn that at the first, man held close intercourse with God and that he held this pure worship during many centuries. The traditions of ancient nations confirm the Bible account of the high position of man at the outset.

In the Avesta, the sacred book of the Parsees, who are known also as fire-worshipers, we are told that the first king, Jemshid, and his subjects, after living for a time in the original home of the race of mankind, removed to a secluded spot not far distant. "Here, there "was neither overbearing nor mean-spiritedness, neither stupidity nor violence, neither poverty nor deceit, neither puniness nor deformity, neither huge teeth nor bodies beyond the usual measure. The inhabitants suffered no defilement from the evil spirit. They dwelt among odoriferous trees and golden pillars; these were the largest, best and most beautiful on earth; they were themselves a tall and beautiful race." The Mexicans tell of the "golden age of Tezenco." The Peruvian tradition begins with the story of the two children of the Sun, who established a civilized country on the banks of Lake Titicaca. Hesiod records the Greek tradition thus:

"The immortal gods, that tread the courts of heaven,
First made a golden race of men.
Like gods they lived, with happy, careless souls,
From toil and pain exempt; nor on them crept
Wretched old age, but all their life was passed
In feasting, and their limbs no changes knew.
Nought evil came them nigh; and when they died,
'Twas but as if they were overcome by sleep.
All good things were their portion: the fat soil
Bare them its fruits spontaneous, fruit ungrudged
And plentiful; they, at their own sweet will,
Pursued in peace the tasks that seemed them good.
Laden with blessings, rich in flocks, and dear
To the great gods."

The Chinese and Hindoo traditions also point back to the beginning of the history of the human race as a time of happiness and perfection. In those early ages man lived a long life, and so the early worship of the one God could be handed down from age to age with scarce a chance of change. Thus we are brought down to the time of the Deluge. While there was a general tendency to evil on the part of all the descendants of Adam, God preserved some pure characters, such as Enoch and Noah, who kept the truth from utterly perishing from off the earth. On account of the increasing wickedness of mankind, God sent the Deluge, which destroyed all the race, Noah and his family alone excepted. This we learn not only from the Bible, but from Chinese, Hindoo, Egyptian, Greek and Mexican traditions. Soon after this deluge, the descendants of Noah multiplied greatly, and on account of their wicked attempt to build the tower of Babel, God confused their language. Thus the great dispersion of nations was brought about, through their inability to communicate with each other by means of speech. They separated inevitably from each other.

THE DISPERSION OF NATIONS.

Somewhere to the north of Persia, in the land of Khiva, was probably the second cradle of the race. This land is now the central meeting place of empires; here, Russia from the north, England, through India, from the south, and the European powers from the west are coming together. This was the point of departure whence the nations started for their future homes. From the three sons of Noah came the nations by whom the whole earth was overspread. Let us keep in mind that Noah's worship of God was pure, that he preserved the true faith in Jehovah, that he handed this to his sons, and that the degeneration into the worship of many gods and idols took place later in history. The religion of the world was still *one*. Not that all men accepted it, for many wickedly rebelled against it, but the knowledge of the true God was too fresh in their minds for them to set up other gods for themselves. Not only this, but while they were all together, each new generation received instruction from those who did worship God in the right way. *It was only when they were scattered and left solely to their recollections of these teachings, that their religions began gradually to differ from that which they had known when together.* Then, also, the peoples began to differ from each other; then those who went to the cold north or warmer south, to the isles of the sea or to inland hills and valleys, gradually changed their habits of life and worship according to their surroundings. From the mountains of Armenia, where Noah landed from the ark, the streams of population poured forth to all parts of the world; north-west to Europe, west to Asia Minor, south-west to Egypt and Africa, south to Arabia, south-east to Persia and India, and east to China.

Of course, this was not the work of a day. It took ages for the nations to reach the more distant lands; ages for them to become settled in their new homes; ages for them to people these lands densely. Hundreds of years after the deluge, some of the peoples who reached the western shores of the Pacific Ocean, and who ventured on its waters, were carried away on the stream whose currents sweep to the north, then to the east, and thence down again to the south. It has happened in the last few centuries that Malays and Japanese sailors have thus been swept away by the Kuro Shiwo (Black Stream). Thus, in all probability, the continent of America was peopled. Thus the present Japanese nation originated from the mixing of these Malays from south-eastern Asia and the Ainos, the nation which had made its way overland to Japan.

In the languages and traditions of these nations, even after they were well settled, are to be found traces of Monotheism. Not distinct and clear, it is true, for the Polytheistic worship of after ages has destroyed to a great extent these indications of the early worship of one God, and yet in almost all systems of religion a supreme place is given to some one Deity, who is above all the others, and who is recognized as the ruler of all.



CHAPTER II.

WHENCE CAME THE MANY GODS AND IDOLS?

The fair humanities of old religion,
The power, the beauty and the majesty,
They had their haunts in dales or piny mountain,
Or forest by slow stream, or pebbly spring,
Or chasms and watery depths.

SAMUEL TAYLOR COLERIDGE.

WE have seen that the first worship of the world was of one God. We have watched the world in its processes of changing as the nations were separated from each other. We have found that not long after the settlement of the nations in their new lands the worship of many gods appeared, and with this worship, or soon after it began, the worship of idols appeared also. The number of gods and their idols multiplied rapidly, until they numbered hundreds of millions. There were gods of every name and shape; gods of heaven, earth, and hell; gods of occupations and employments; gods of every living creature, and of many inanimate things. Where did they come from? Where and when did that great change occur, when man ceased to worship one God and began to multiply his gods and idols? How did it come about? What influences produced the change? Why was the world permitted to wander so far from the truth? All these, and a hundred kindred questions come to us at this time. Can we answer any of them? The sources of information are

not very numerous. The course of ages has destroyed, or at least altered, many of the early records. It is like those old manuscripts from which some economical scribe has rubbed out all the writing originally there, to make way for his own work. Can these faded palimpsests be restored? We must look down beneath these uppermost records, beneath the traditions, legends and sacred writings of later ages, and we can then discover, but faintly traceable it is true, but still worthy of trust, some dim outlines of the introductions of Polytheism. In the last fifty years, wonderful treasures of information have been brought to light, and scholars skilled in Eastern learning have been raised up to aid in bringing this information more fully to the Western world. English, German and American students have given us the sacred books of Hindus, Parsees and other peoples, and the story of their work is intensely interesting.



ANCIENT SERPENT IDOL.

SOURCES OF INFORMATION.

The Vedas, the sacred books of the Hindus, are the oldest existing sacred writings, excepting those from which Moses compiled the earlier chapters of Genesis. In these Vedas there is little of the confused mass of mythological statements, gross superstitions and the hosts of gods of later Brahminism. Here is presented a picture of the simple nature-worship of the people of India in their earliest history. Having been composed so soon after the dispersion of the nations, or rather the hymns contained in it having been handed down by word of mouth from generation to generation, it is a very valuable source of information just here. Before the beginning of this century the Vedas were almost unknown to European scholars. Since that time great attention has been devoted to the subject, especially since Max Müller went to England to seek the aid of Englishmen, and more particularly of the East India Company, in publishing his translation of the Vedas. At present we can read them for ourselves in tolerably accurate translations.

Until within a hundred years, there was no direct way of learning of the faith, and manners, and customs of ancient Persia. It was known that there was an authoritative record of the earliest Persian religion, a Bible of the Parsees, but no European had ever read it. In 1754, a young French student of Paris, chanced to see a few lines of an ancient manuscript in an unknown language. He at once determined to go to Persia, or India, whence the manuscript had come, and to learn more about it. As he could not secure the means for the journey, in any other why, he enlisted as a private soldier to go to India. Just before sailing, however, he received the means to go, and his discharge from the army. He traveled through

India until he came to the borders o. Persia. From some Parsee priests he learned the language, and gained some slight knowledge of the Zend-Avesta, the Parsees' Bible. He pursued his investigations for four years more, and then published his translation of the Avesta. But his work was incomplete, and while he rendered a great service to the world in showing the way to a knowledge of the Avesta, it was left for later scholars more fully and accurately to prepare the translation of the book. The ancient Egyptian sacred books have been almost wholly lost, it is believed. Just enough remains to give us the outlines of their early worship.

Another source of information is the ancient monuments. It was the custom of Oriental people to preserve important parts of their history by engraving and carving descriptions of them on their memorial stones. When it is remembered that all knowledge of the characters or letters in which these inscriptions are made had faded away, we can see how difficult the task of explaining them must have been. By careful comparisons and patient investigations methods of interpreting them were devised. These were severally tried; if found not to be capable of successful application they were rejected; and thus one plan after another was tried until the right one was found. Some of the inscriptions were in the form of pictures with combinations of syllables added, or *hieroglyphics*, as they are called. From these monuments a great deal has been learned about the early history and worship of the nations.

From these sacred books, the traditions of the nations, and from tracing back the development of religions with the aid of monumental inscriptions, we get a tolerably clear picture of the passing from the worship of the one God into the worship of many gods and idols. This

change took place gradually, not abruptly. It was a result of the natural degeneration of the race. There were certain depraved tendencies of the human heart which brought it about. It was a work of time to develop these and give them full play. We must keep in mind these facts and the condition of the human race just at this time, if we would correctly apprehend this change and its slowly-moving but efficient causes.

THE TRANSITION.

The worship of one God passed into the worship of the powers and objects of nature. This grew out of a natural awe at the sight of the mighty forces evidently at work and yet inexplicable to the nations in their uncultured state. Their habits of life were simple. While they journeyed, as they tilled their fields, or fed their flocks, their attention was drawn to the sky, now clear, now cloudy; to the sun, now shining in beauty, now obscured in the darkness of night; to the day-dawn and the sunset, to the resurrection of vegetable life in the spring, the growth of crops through the heat of summer, the ripening harvests of autumn, and the cold of winter and the barrenness of earth. They gazed in awe upon the storms; upon the lightning as it glared in the midst of the dark, black clouds; upon the tall trees bending beneath the strong winds; upon the mountains shaking in the earthquake or vomiting their contents with rumblings, and flame, and smoke. They listened in astonishment to the noise of thunder, to the whistling, and sighing, and roaring of the wind. With wonder they saw the earth into which they cast their seed return it to them in the manifold harvest; they watched the fruits and grains mature and ripen. All about them mysterious processes were going on, which they could not comprehend. Were

these processes moved by a Strong Arm? were they under the control of a Mighty Power? or were they self-moved and guided by their own inner, hidden forces?

Contact with nature kindles the imagination. In early days almost all of the nations were herdsmen and agriculturists. Their dwellings were simple and such as each could erect for himself; their food was such as each could provide for himself by the chase, or from his own flocks or from his own fields. A few were selected to be the rulers of the rest, or to pursue some simple mechanical pursuits. But the majority were brought into the closest contact with nature. Their poetic imaginations began to see life in nature's powers and objects, they began to personify these and then to people them with creatures of their own minds' making. They saw reflected their own passions and conditions in the events of nature. They credited the beings dwelling in the skies, or storms, or stars, with feelings, passions, quarrels like their own. When the sky was clear, when the winds were gentle, when the seas and lakes were unruffled in their calm repose, when the destructive powers of nature were at rest, they imagined that these beings were at peace among themselves. But when the skies were overcast, when the winds arose in fury, when earth and sea were convulsed, these beings were angry and at war with each other. Finding themselves unable to contend with these strong powers, unable to resist their overwhelming influences, they gradually recognized the beings dwelling in them as superior to themselves, and their awe and mystery led them to give these superior beings the place of gods. They could not prevent the sun from taking his departure at the close of day. They could not resist the strong force of wind or wave. They were mere driven chaff; as pygmies whom these giants

could easily overthrow; as creatures of a day in the presence of these, seemingly, ever-enduring beings. So man passed from the worship of God to the worship of the works and forces which God had made; from reverence for the Creator to reverence for the created.

THE FIRST HYMNS AND PRAYERS.

Reverence for the gods was not merely a silent observance and awe-stricken contemplation of the great powers at work in nature. The observers felt that these beings held some relation to themselves, and that praises, prayers and offerings would not only be acceptable to the gods, but that they were really demanded in order to avert the anger of the gods or secure their favor. Hence the earliest literature of the race is devoted to singing the praises or invoking the aid of the gods. Priests were soon selected to represent the people at the seasons of sacrifice and to give themselves more continually to prayer than would be possible to men generally. The worship of these early days was exceedingly simple and the priests possessed no unusual powers. As Whittier has expressed it:

> "The morning twilight of the race
> Sends down these matin psalms;
> And still with wondering eyes we trace
> The simple prayers to Luna's grace,
> That Vedic verse embalms."

The American Indians, the Aztecs of western South America, the early Hindoos, the Chinese and the Parsees all exhibit in their sacred writings this nature-worship. Traces of it are still to be seen in the Parsees' worship of the sun, in the worship of heaven and earth among the Chinese, in the Indians' reverence for the Great Spirit, in

the Peruvian sun-worship and in many other features of worship among the heathen nations of to-day.

Let us look at some specimens of early religious poetry. The first is from Monier Williams' translations of the Vedas. Varuna is the god of the "moisting sky," Agni is the god of fire, Sūrya, the sun-god, Indra the atmosphere-god.

"The mighty Varuna, who rules above, looks down
Upon these worlds, his kingdom, as if close at hand.
When men imagine they do aught by stealth, he knows it.
No one can stand, or walk, or softly glide along,
Or hide in dark recess, or lurk in secret cell,
But Varuna detects him, and his movements spies.
Two persons may devise some plot, together sitting,
And think themselves alone; but he, the king, is there—
A third—and sees it all. His messengers descend
Countless from his abode, forever traversing
This world, and scanning with a thousand eyes its inmates.
Whate'er exists within this earth, and all within the sky,
Yea, all that is beyond, King Varuna perceives.
The winkings of men's eyes are numbered all by him:
He wields the universe as gamesters handle dice.

"Indra, twin-brother of the god of fire,
When thou wast born, thy mother Aditi,
Gave thee, her lusty child, the thrilling draught
Of mountain-growing Soma—source of life
And never-dying vigor to thy frame.
Thou art our guardian, advocate and friend,
A brother, father, mother—all combined.

"Most fatherly of fathers, we are thine,
And thou art ours. Oh! let thy pitying soul
Turn to us in compassion when we praise thee,
And slay us not for one sin or for many.
Deliver us to-day, to-morrow, every day.
Vainly the demon dares thy might; in vain
Strives to deprive us of thy watery treasures.
Earth quakes beneath the crashing of thy bolts.

Pierced, shattered lies the foe—his cities crushed,
His armies overthrown, his fortresses
Shivered to fragments; then the pent-up waters,
Released from long imprisonment, descend
In torrents to the earth, and swollen rivers,
Foaming and rolling to their ocean-home,
Proclaim the triumph of the Thunderer.

"Agni, thou art a sage, a priest, a king,
Protector, father of the sacrifice.
Commissioned by us men, thou dost ascend
A messenger, conveying to the sky
Our hymns and offerings. Though thy origin
Be threefold, now from air, and now from water,
Now from the mystic double Arani,
Thou art thyself a mighty god, a lord,
Giver of life and immortality,
One in thy essence, but to mortals three;
Displaying thine eternal triple form,
As fire on earth, as lightning in the air,
As sun in heaven. Thou art the cherished guest
In every household—father, brother, son,
Friend, benefactor, guardian—all in one.
Deliver, mighty lord, thy worshipers,
Purge us from taint of sin, and when we die,
Deal mercifully with us on the pyre,
Burning our bodies with their load of guilt,
But bearing our eternal part on high
To luminous abodes and realms of bliss,
Forever there to dwell with righteous men.

"Behold the rays of Dawn, like heralds, lead on high
The Sun, that men may see the great all-knowing god.
The stars slink off like thieves, in company with night,
Before the all-seeing eye, whose beams reveal his presence,
Gleaming like brilliant flames, to nation after nation.
Sūrya, with flaming locks, clear-sighted god of day,
Thy seven ruddy mares bear on thy rushing car.
With these thy self-yoked steeds, seven daughters of thy chariot,
Onward thou dost advance. To thy refulgent orb,
Beyond this lower gloom, and upward to the light
Would we ascend, O Sun, thou god among the gods."

The Samoyedes thus addressed Jumala, the god of the air:

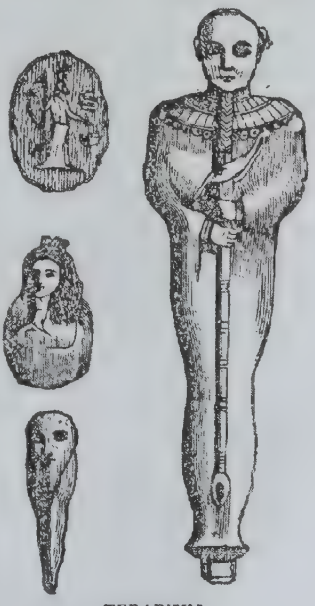
"Harness now thyself, Jumala,
Ruler of the air, thy horses!
Bring them forth, thy rapid racers,
Drive the sledge with glittering colors,
Passing through our bones, our ankles,
Through our flesh that shakes and trembles,
Through our veins which seem all broken,
Knit the flesh and bones together,
Fasten vein to vein more firmly,
Let our joints be filled with silver,
Let our veins with gold be running!"

The principal Chinese deities are called Tien-Chi, or Heaven and Earth. Confucius preserved in his writings the ancient worship of these gods. The Mongolians also worshiped the Teng-Ri, or god of the sky. The Chinese have for centuries believed in "celestial spirits," as they call them, spirits of the sun, and moon, and stars; spirits of clouds, winds, rain and thunder; spirits of mountains, fields, rivers, grains and trees. All these were reverenced as gods. So the Egyptians worshiped natural objects and powers. Indeed, every one of the religions which existed in antiquity, and of which anything is known, possessed nature-worship as their primary element. The ancient religions which continue unto this day, also possess this characteristic, and though covered with the *débris* and overgrowth of centuries of superstitious teachings, still it is to be distinctly traced.

WHERE DID IDOL-WORSHIP COME FROM?

Thus far we have no trace of any other than the direct worship either of God; or of the invisible spirits, or *gods*, that were supposed to dwell in the objects of nature; or of those objects themselves. As yet no attempt had been

made to represent them by images or idols. When, where and how did the worship of idols take its rise? These are questions difficult to answer. In the Bible the first distinct traces of idolatry are found in Genesis xxxi, 19, where we read that "Rachel had stolen the *images* that were her father's." These images, or *idols*, or *gods*, as both Jacob and Laban term them, were the teraphim or luck-givers. They had a human head and were used in divination or fortune-telling. They were consulted as oracles. But these could hardly have been the first idols, for their idea was too well developed. There must have been a gradual introduction of idols and of the idea of making representations of the gods. The account in Genesis, just referred to, speaks as though it were no unusual thing to have gods; there is no expression of strangeness at the occurrence, nor anything that would indicate that these were the first known idols. What follows is suggested as the probable line of development in the idea of idols, but so far as is now known, there is no way of definitely determining the question.



TERAPHIM.

Finding it difficult to fasten their thoughts on invisible, intangible beings, men, at the beginning, probably sought to aid their worship by selecting some object to represent the being worshiped. This object was not to be worshiped in and for itself, but, simply, as an aid to devotion,

representing the being worshiped. Then, gradually, the worship was transferred to the object and withdrawn from the being represented. Or, it may be that the being worshiped was supposed in some manner to dwell in the idol, and was worshiped thus. Or, it may be that meteoric stones were regarded as images of the gods sent down from the heavens. Or, it may have been in several of these ways, or in all combined. The æsthetic tastes of men would soon lead them to give a more shapely appearance to the meteoric masses of stone, and then, as these must of necessity be scarce, copies of them were sculptured. As men became more and more accustomed to these idols and less and less spiritual in their worship they would venture to give expression to their ideas of the unseen gods. Other materials were used and, as might be required by the materials, other shapes were of necessity given. At first, it would seem, that only representations of animals were attempted, then, as in the teraphim, the head of man was attached to various animal forms, as also in Dagon, the fish-god, which was a human figure, terminating in a fish.



DAGON, THE FISH-GOD.

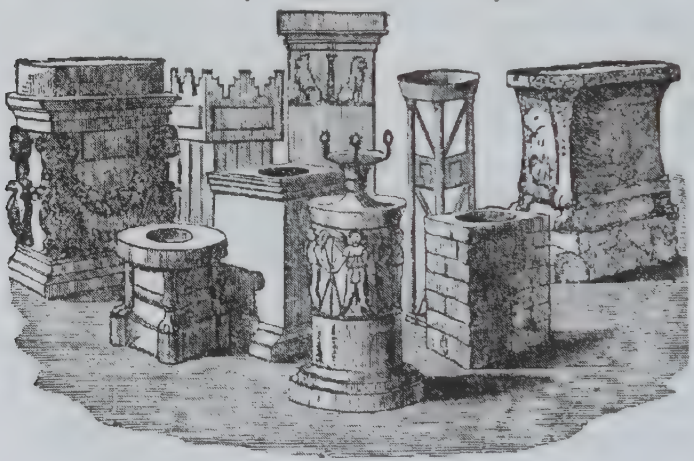
When this introduction of idols occurred, we cannot tell; probably, not long after the worship of nature had

become established, and the worship of one God had been generally forgotten. Not very much more than one hundred and fifty years elapsed between the death of Noah and the birth of Jacob, so that in all probability idols had not long been in use when this incident of Jacob and Laban took place. Not long after this time the full human figure was used in idol representations, and in a short period a collection of idols would have represented almost every conceivable object, and being, and creature of the wild fancy of man. These were made of all manner of materials, of all shapes and sizes. The highest conceptions of art were lavished on some of these idols, and at the same time the rudest notions of the most barbarous nations were also expressed in them. The word *idol* originally meant simply an *image*, and only in after ages was an idol regarded as itself a divine thing or being, rather than merely an image of it.



ANCIENT SERPENT IDOL

Thus we have traced the worship of the world down through the ages of antiquity. We have had to rely upon other than merely historic sources of information. We have seen the gradual introduction of Polytheism (many gods' worship), and of idolatry (the worship of visible forms). For the rest of our way the light shines more and more clearly. Historic times are now reached, and we shall find much less difficulty in tracing the stories of religions; and we shall also find data from which we may reason back, and so find confirmation of what has thus far been of necessity somewhat shadowy. .



GROUP OF ALTARS.

ROMAN. ASSYRIAN. EGYPTIAN. EGYPTIAN. ASSYRIAN.
BABYLONIAN. GRECIAN. GRECIAN. PERSIAN.

Before passing to these, however, we shall turn aside for a little to consider the testimony which ancient heathen records and traditions furnish on the genuineness of the Bible history, and also to notice the singular system of Hebrew worship, standing alone like a green oasis in the weary wastes of heathenism.



IDOL FROM HINDUSTAN.

CHAPTER III.

SACRED AND HEATHEN TRADITIONS.

What appears to be of most importance is, the fact, attested by the hieroglyphic paintings of the Mexican, as well as by the tales now current in all quarters from the Arctic Ocean to Cape Horn, that one of these great periods, called "the Age of Waters," closed with a convulsion, the account of which, in all its broader outlines, is remarkably akin to the Mosaic record of the Deluge.—ARCHDEACON CHARLES HARDWICK.

FROM time to time during the past half century travelers have unearthed traditions from among heathen nations concerning the early history of the world. They have deciphered inscriptions, found the key to the hieroglyphics, or writings whose letters were yet pictures in form, and, by questioning, learned from the heathen peoples themselves of traditions and legends which bear upon the prominent events of early history. These narratives are from a variety of sources and from peoples differing widely in locality, language and civilization. They are matters of curious interest, and they serve to confirm the Biblical stories of the creation, deluge, dispersion of the races and other events. They agree to a great extent among themselves, just as far as is really possible considering the changing circumstances of the peoples who hold them. But they serve another and more important purpose to us just here. They throw much light on the early history of the religions of which they form a part. They confirm the idea of the original

unity of the race and of the early existence of one religion for the world.

The oldest civilizations of the world are, respectively, those of Egypt, Babylon, Phenicia, the Hindu and the Greek. Among each of these the traditions of the early events referred to above are found. Almost, though not quite, all the nations of the world try to give some account of the origin of the world and of nations. Many of the uncivilized peoples, as the Indians of America, the Mexicans and the Pacific Islanders, have some popular stories of the deluge. We propose to place side by side some of these, that they may be compared with each other. The traditions of the creation are often mixed up with those of the deluge or the re-creation, and we give of them the versions accepted by the best scholars.

TRADITIONS OF CREATION.

Among many peoples is found the teaching that man was made of the dust of the earth. The Greeks represent Prometheus as moulding from clay the first human beings, and giving them life by means of fire which he stole from heaven. The Peruvians called the first man Alpa Camasca, or "animated earth." The Mandans, a tribe of Indians of North America, believed that the Great Spirit formed two figures of clay, which he dried and animated by the breath of his mouth. To the one was given the name of the "first man," to the other, "companion." The Otaheitans said that God made man of red earth, and the Dyacks of Borneo, that he had been made of common dust. The Zoroastrians (or Parsees) in the Bundehesh, a book containing none but ancient traditions, have many traditions regarding the creation and fall of man. The garden of Eden was undoubtedly in southern Persia, or near by, hence these are traditions which have lingered

around the spot where the events happened. According to the Parsees, there was a garden where the first human beings lived, and in it two trees, the one bearing "Haoma," supposed to give immortality to those who drank its juice. (Haoma and the Hindu word "Soma" are probably different forms of one word. The Hindu Soma was possessed of the same properties as the Parsee Haoma). Then follows a story of the first temptation of man, bearing the closest resemblance to the Bible story, even in the incident of the tempter having taken the form of a serpent.

The inhabitants of the Caroline Islands, a group in Micronesia, said: "In the beginning there was no death, but a certain Erigiregers, who was one of the evil spirits, and who was sorry to see the happiness of the human race, contrived to get for them a sort of death from which they should never wake." The Hottentots said that "their first parents had committed so great a fault, and so grievously offended the Supreme God, that he had cursed both them and their children."

Berosus, the Chaldean, read from the inscriptions on the Assyrian monuments, the tradition that there had been ten kings before the deluge. Ten antediluvian heroes are mentioned in Genesis. The legends of the Parsees say the same thing. In India the traditions tell of nine Brahmadikas, who, with Brahma, the first of all, make ten, whom they called the Ten Fathers. The Chinese count ten emperors, who reigned before historical times began. There is a multitude of correspondences similar to these. These are selected simply as specimens. There is another tradition, well-nigh universal, and agreeing in all important particulars as told by different nations. This is that concerning the flood. In addition to traditions there are coins, medals and

monumental inscriptions which perpetuate the story, as is illustrated in the specimen coin given below.

TRADITIONS OF THE DELUGE.

Let us keep in mind the differences between the nations holding the tradition. It was impossible for them to have conferred with one another, or to have copied from each other. The confusion of languages, their wide separation in point of space and time, prevented this. The oldest historic nation, Egypt, having lost most of its sacred books before they were made known to other nations or even to the later generations among themselves, possess few traces of the tradition. One passage in the writings of Manetho, the historian, distinctly refers to the deluge. "The Book of the Dead" constantly refers to the sun-god, Ra, as voyaging in a boat on the celestial ocean, and Ra is said to have been so disgusted with the insolence of men that he determined to exterminate the race.



COIN REPRESENTING THE DELUGE

Clear and complete is the account which Berosus has preserved. He was a learned Chaldean priest, living in the time of Alexander the Great, about 325 B. C. This narrative is a translation made from the inscriptions of the Assyrian monuments, and compared with traditions of his own time.

THE CHALDEAN STORY.

After the death of Ardates, his son, Xisuthrus, reigned eighteen *sori* (an uncertain period). In his time happened a great deluge, the history of which is thus described: The deity Kronos appeared to him in a vision and

warned him that on the 15th day of the month Dæsius there would be a flood by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, course and end of all things; and to bury it in the City of the Sun, at Sippara.* He was also to build a vessel, and to take with him into it his friends and relatives, he was to put on board of it food and drink, with different reptiles, birds and quadrupeds. As soon as he had made all arrangements he was to commit himself to the deep. Having asked the Deity whither he was to sail, he was answered: "To the gods, after having offered a prayer for the good of mankind." Whereupon, not being disobedient to this heavenly vision, he built a vessel five stadia in length and two in breadth. Into this he put everything which he had prepared, and embarked in it with his wife, his children and his personal friends. After the flood had been upon the earth and had in due time abated, Xisuthrus sent out some birds from the vessel, which not finding any food, nor any place where they could rest, returned to the vessel. After an interval of some days, Xisuthrus sent out the birds a second time, and now they returned to the ship with mud on their feet. A third time he repeated the experiment and then they returned no more. Xisuthrus hence judged that the earth was visible above the waters, and accordingly he made an opening in the vessel, and seeing that it was stranded upon the summit of a certain mountain, he quitted it with his wife and daughter and the pilot. Having then paid his adoration to the earth, and having built an altar and offered sacrifice to the gods, he, together with those who had left the vessel

* In later ages the scribes of Babylonia wrote important matters on both burnt and unburnt bricks. One would be left unharmed by water, while the other was made permanent by fire.

with him, disappeared. Those who had remained in the vessel, when they found that Xisuthrus and his companions did not return, in their turn left the vessel and began to look for him, calling him by his name. Him they saw no more, but a voice came to them from heaven, bidding them lead pious lives, and so join him who was gone to live with the gods, and further informing them that his wife, his daughter and the pilot had shared the same honor. It told them, moreover, that they should return to Babylon, and how it was ordained that they should take up the writings that had been buried in Sippara, and impart them to mankind, and that the country where they then were was the land of Armenia. Having heard these words this company offered sacrifices to the gods, and taking a circuit journeyed to Babylon. The vessel having been thus stranded in Armenia, and parts of it still remaining in the mountains of the Corcyræans (or Cordyæans, *i. e.*, the Kurds of Kurdistan), in Armenia, the people scrape off the bitumen from the vessel and make use of it by way of charms. Now, when those who were so commanded returned to Babylon, they dug up the writings which had been buried at Sippara; they also founded many cities and built temples, and thus the country of Babylon became inhabited again.

The Hindoo narrative has been colored by the character of that people, but yet it is preserved with great accuracy, and possesses many points of likeness to the Biblical story.

THE HINDOO TRADITION.

The traditions of India appear in many forms. The one which most remarkably agrees with the Biblical account is that contained in the Mahábhárata. We are there told that Brahma, having taken the form of a fish,

appeared to the pious Manu (Satya, *i. e.*, the righteous, as Noah also is called) on the banks of the river Wirini. Thence, at his request, Manu transferred him to the Ganges when he had grown bigger, and finally, when he was too large for even the Ganges, to the ocean. Brahma now announces to Manu the approach of the Deluge, and bids him build a ship, and put in it all kinds of seeds, together with the seven Rishic, or holy beings. The flood begins and covers the whole earth. Brahma himself appears in the form of a horned fish and the vessel being made fast to him, he draws it for many years, and finally lands on the highest summit of Mount Himarat (*i. e.*, the Himalaya). Afterwards, by the command of God, the ship is made fast, and in memory of the event, the mountain is called Naubandhana (*i. e.*, ship binding). By the favor of Brahma, Manu, after the Flood, creates the new race of mankind, which is thenceforth termed Manudsha, or born of Manu.

The Chinese story is sometimes called in question as possibly not referring to the general deluge, but to some local flood. The truth is, we know as yet comparatively little about the story, which is as follows:

THE CHINESE TRADITION.

Fuh-he is the reputed founder of the Chinese civilization and the author of the Yhi-king, the oldest of the sacred books. According to the legend, he is represented as escaping from the waters of a deluge, and re-appearing as the first man at the production of a renovated world. He is attended by seven companions, his wife, three sons and three daughters.

Dr. Gutzlaff, long a resident in China, says that he saw in one of the Buddhist temples a representation of the deluge in plaster work. Let it be kept in mind, that

Buddhism incorporated in every land to which it went all the traditions, myths and legends which it found current among the people. "In beautiful stucco," Dr. Gutzlaff says, "was depicted the scene where Kwan-Yin, the Goddess of Mercy, looks down from heaven upon the lonely Fuh-he (or Noah) in his ark, amidst the raging waves of a deluge, with the dove with an olive branch in its beak, flying toward the vessel."

Passing to the other side of the Pacific Ocean, we find among the Mexicans and the Americans traditions of the same character as the above. These agree so precisely that they cannot be a myth, a mere invention, but must of necessity, be the recollection of a real, terrible event, indelibly impressed on the memories of their ancestors, and faithfully handed down. That it has never been forgotten, nor its important points altered, even though the dress of the story has been changed, is an evidence of the awful impression which this judgment of God left upon the nations descending from the survivors.

The Mexican traditions were first taken down as they were told to the Dominican missionaries. Travelers have compared their accounts with the hieroglyphics on ancient Mexican monuments and found them to agree.

THE MEXICAN LEGEND.

"Of the different nations that inhabit Mexico," says A. von Humboldt, "the following had paintings resembling the deluge of Coxcox, namely, the Aztecs, the Mixtecs, the Zapotecs, the Tlascaltecs and the Mechoacans. The Noah, Xisuthras, or Manu of these nations, is termed Coxcox, Teo Cipactli, or Tezpi. He saved himself with his wife, Xochiquetzatl, in a bark, or, according to other traditions, on a raft. The painting represents Coxcox in the midst of the water waiting for a bark. The moun-

tain, the summit of which arises above the waters, is the peak of Colhuacan, the Ararat of the Mexicans. At the foot of the mountain are the heads of Coxcox and his wife. The latter is known by two tresses in the form of horns, denoting the female sex. The men born after the deluge were dumb: the dove from the top of a tree distributed among them tongues, represented under the form of small commas." Of the Mechoacan tradition he writes, "that Coxcox, whom they called Tezpi, embarked in a spacious *acalli* with his wife, his children, several animals and some grain. When the Great Spirit ordered the waters to withdraw, Tezpi sent out from his bark a vulture, the zopilote, or *vultur aura*. This bird did not return on account of the carcasses with which the earth was strewn. Tezpi sent out other birds, one of which, the humming-bird, alone returned, holding in its beak a branch clad with leaves. Tezpi, seeing that fresh verdure covered the soil, quitted his bark near the mountain of Colhuacan."

The Peruvians also have legends of the deluge as have many of the Polynesian islanders.

THE FIJI ISLANDERS' TRADITION.

The Fiji Islanders say that "after the islands had been peopled by the first man and woman, a great rain took place, by which they were finally submerged; but before the highest places were covered by the waters, two large double canoes made their appearance. In one of these was Rokora, the god of carpenters, in the other Rokola, his head workman, who picked up some of the people and kept them on board until the waters had subsided; after which they were again landed on the island. It is reported, that in former times, canoes were always kept in readiness against another inundation. The persons

thus saved, eight in number, were landed at Mbenga, where the highest of their gods is said to have made his first appearance. By virtue of this tradition, the chiefs of Mbenga take rank before all others, and have always acted a conspicuous part among the Fijis. They style themselves *Ngalidura-ki-langi*—subject to heaven alone."

AMERICAN INDIAN TRADITIONS.

Many of the tribes of North America related in their rude legends that the human race had been destroyed by a deluge, and that their god, to re-people the earth, had changed animals into men. The traveler, Henry, repeats a tradition which he had heard from the Indians of the Lakes. Formerly the Father of the Indian tribes lived toward the rising sun. Having been warned by a dream that a deluge was coming to destroy the earth, he constructed a raft, on which he saved himself with his family and all animals. He floated thus many months on the water. The animals, which then had the power of speech, complained aloud and murmured against him. At last a new earth appeared, and he stepped down on it with all these creatures, who thenceforward lost the power of speech as a punishment for their murmurs against their preserver.

THE GREEK STORY.

Hellas has two versions of a flood, one associated with Ogyges, and the other, in a far more elaborate form, with Deucalion. Both, however, are of late origin. They were unknown to Homer and Hesiod. Herodotus, though he mentions Deucalion as one of the first kings of the Hellenes, says not a word about this flood. Pindar is the first writer who mentions it. In Apollodorus and Ovid the story appears in a much more definite shape, though,

of course, this is but a re-writing of the early tradition. Finally, Lucian gives a narrative not very different from that of Ovid, except that he makes provision for the safety of the animals, which Ovid does not. He attributes the necessity for the Deluge to the exceeding wickedness of the existing race of men, and declares that the earth opened and sent forth waters to swallow them up, as well as that heavy rain fell upon them. Deucalion, as the one righteous man, escaped with his wife and children and the animals he had put into the chest and landed on the top of Parnassus, after nine days and nine nights, during which the chief part of Hellas was under water, and all men perished except a few who reached the tops of the highest mountains. Plutarch mentions the dove which Deucalion made use of to ascertain whether the flood was abated, though he may have borrowed this from the Septuagint version of the Old Testament, access to which he had probably enjoyed, and with which he was most likely familiar.

The many points of agreement will be readily noted. The fact of a deluge of waters sent by the Supreme Being, as a punishment for man's wickedness; the saving of a chosen few by means of a boat; the re-peopling of the earth by these, all present points of likeness to the Biblical account. This is inexplicable unless the record is true and all the nations of the earth were made of one blood.

But these are not all of the remarkable agreements. Of the same character as the above stories, are the traditions of the history of the race after the flood, of the building of the tower of Babel, and the confusion of tongues. We can call attention to but one of these, the Chaldean account concerning the tower of Babel, which may be regarded as a fair specimen of the many.

CHALDEAN STORY OF THE TOWER OF BABEL.

The story of the "Tower of the Tongues" was among the most ancient recollections of the Chaldeans, and was one of the national traditions of the Armenians, who had received it from the civilized nations inhabiting the Tigro-Euphrates basin. Berosus records this event in complete agreement with the Bible, as follows:

"They say that the first inhabitants of the earth, glorying in their own strength and size and despising the gods, undertook to raise a tower whose top should reach the sky, in the place in which Babylon now stands; but when it approached the heaven, the wind assisted the gods and overthrew the work upon its contrivers, and its ruins are said to be still at Babylon; and the gods introduced a diversity of tongues among men, who till that time had all spoken the same language; and a war arose between Chronus and Titan. The place in which they built the tower is now called Babylon, on account of the confusion of tongues, for confusion is by the Hebrews called Babel."

WHAT HAS THE BIBLE TO SAY ABOUT IDOLATRY?

There is another aspect of the relation of the Bible to the heathen religions, to which we should call attention. In what terms does the Bible speak of the worship of false gods and idols? The Israelites were brought into contact with idolatry very early in their history. The patriarchs were familiar with it, both as they journeyed abroad and among their neighbors at home. Abraham's parents were at least partially idolatrous. Jacob, while living with Laban, was accustomed to the sight of the teraphim and other gods. Joseph had for his wife the daughter of a heathen Egyptian priest. Jacob and his

children, during their life in Egypt, were surrounded by temples, idol groves, sacred beasts and all the paraphernalia of heathen worship. Moses was brought up in all the learning of the Egyptians. Undoubtedly, as was customary in Egypt, he had for his teachers Egyptian priests. When Israel made its exodus from Egypt, the miraculous power which God gave to Moses was brought into contact with the power of the sorcerers and magicians of Pharaoh's court. After they had left Egypt they remembered the idol-worship they had been accustomed to see. The first idol ever made and worshiped by the Hebrews, was the golden calf. Side by side with this incident, is the first plain command against idolatry: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them."

While God was giving this stern, strong, plain command to Moses, for him to repeat to the chosen people of Israel, they were engaged in their idolatrous worship. In the command to Israel, we see how God regards the worship of idols. For awhile Israel regarded God's command. On their way to Canaan they yielded to the charms of the daughters of Moab, and with most terribly wicked worship they bowed to the heathen god Baal-Peor. For this they were severely punished. During the life of Joshua they did not again yield to the temptations of idolatry. Gideon's father, Joash, worshiped Baal. After Gideon's death, idolatry became the national sin of Israel. From Samuel's time until the reign of Solomon, the people were loyal to Jehovah's worship. Solomon's foreign wives brought with them the gods which they were accustomed to worship, and soon all Israel was

turned to worship them. From this time until after the captivity at Babylon, idolatry was the constant sin of Israel. Often God sent his messengers, the prophets, to warn them of the danger of their sin. Often His judgments were shown in the terrible calamities which came upon Israel. But it took the most awful of all calamities, the temporary ruin of the nation, to work a complete cure. God chose Israel as the people to preserve for the world the pure worship of Himself, the one and the only God. How they failed to fulfill their high calling we have seen.

God was preparing in Israel the true religion which was designed to be universal. In Abraham's seed all the families of the earth were to be blessed. The Jews were made the keepers of the treasure of the promises of the Saviour. God selected them from all the nations for this express purpose; He gave them a territory shut off from that of other nations; in their language, habits, ways of thinking and religion, they were distinct from all others. They were to be kept separate until the time when God should give the true religion to the whole world.

CHAPTER IV.

THE SUBJECT IN A NUTSHELL.

Not in vain the nation-strivings, nor by chance the currents flow;
Error-mazed, yet truth-directed, to their certain goal they go.

EBN-EL-FARID.

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

ALFRED TENNYSON.

IN this chapter it is proposed to survey rapidly the progress of the whole heathen world in idolatrous worship from its first introduction. We have already seen how the world began with the worship of one God, but passed into the worship of the objects, powers and forces of nature; and how to these were given tangible forms in the shape of idols. Further we have noticed the gradual introduction of the worship of animals, and men, and their idols.

METHODS OF GROUPING RELIGIONS.

The various religions might be classified by dividing them into two groups; first, those having sacred books, and secondly, those having no sacred books. According to this method, for example, the Hindu, Parsee, Egyp-

tian, Chinese, Buddhist and Mohammedan religions would be placed in one group, and the religions of the Japanese Shintoists, of the Indians of America, of the Pacific Islanders, of the African Fetichists and of our heathen ancestors, in another group. This is rather an arbitrary division.

Another mode of arranging them is as missionary or proselyte-making religions and non-missionary religions. Thus, Brahminism, as it never went beyond India, and Confucianism, as it never sent its teachers out of China, would be in one class, while Buddhism which was spread all over Eastern Asia by its missionary priests, and Mohammedanism whose priests went over Western Asia and Northern Africa making proselytes, would be in another class.

We must have some system of classifying and arranging the different religions, and the following has seemed to be the most simple and natural classification. To look at them first, as *original* religions and as *reformed* religions, and secondly, as *dead* and as *living* religions. It happens that most of the *dead* religions were original religions, and so we take these up first. Then we notice the living original religions, and afterward the reformed religions, which are nearly all living. The religions which will be described in the following pages, from Chapters V. to X., are dead original religions; those in Chapters XI. to XIX. are living original religions; and those in Chapters XX. to XXXVI., are living reformed religions. It is proper that these terms, as they are intended to be used here should be quite clearly defined.

DEAD RELIGIONS AND LIVING RELIGIONS.

Many religions still exist, but some are extinct. We speak of languages as dead or living; the ancient Greek

and the Latin, which are no longer spoken, are called dead. The French, German or English, which are in common use to-day, are called living. Though these dead languages are no longer spoken, words and phrases which are derived from them still survive in the living languages. Indeed some of the living languages are built up out of these dead languages. Just so in religions, there are worships which have no followers to-day; there are ruins of their temples and idols, and portions of their sacred books remaining to us. The accounts which ancient historians have preserved for us of their worships, the ruins of their temples, their majestic monuments and inscriptions, and their sacred books which have of late years been translated into our language, enable us to learn very minutely of many of these worships. Of the living religions, we have but to study the narratives of travelers and of those scholars who have taken special pains to study and explain the sacred books, rites, legends and customs of the people following these faiths.

ORIGINAL RELIGIONS AND REFORMED RELIGIONS.

By original religions we mean to denote those which are, or were, the religions of the earliest inhabitants of the various countries, and which are but little changed in the course of time. By reformed religions we mean such as at some later day have branched off from the earlier religions. These reforms are always begun by some great man, who, seeing or imagining error in the old system, undertakes to correct it, and before he is hardly aware of it, establishes a new faith. Thus Zoroaster rebelled against the impure worship of the corrupt religion of his country and founded Parseeism; thus Confucius gathered together some of the traditions and sayings of the ancient Chinese writers added to them a great many

teachings of his own and founded Confucianism; thus Gautama, the Buddha, convinced of the inability of the ancient Hindu faith to help the world's sorrow or to heal its wounds, founded Buddhism; and thus Mohammed felt himself called of God to wage a war against idolatry, and so he founded the Moslem faith.

Further, we shall take up these religions in each class as far as possible, in the order of time, taking the oldest first and the youngest last.

DEAD RELIGIONS.

The gods of the Egyptians, Assyrians, Jews, Greeks, Romans and Britons (including all other peoples of Western Europe), are no longer worshiped. They sank into neglect from various causes. Some fell by a natural decay; there was not enough in them to enable them to retain their hold upon their worshipers as foreign religions were introduced. Some of the peoples holding these faiths lost their distinctively national existence and their faith faded out along with their national life. Stronger races of strange peoples swept over their lands, driving them out or subduing them. The conqueror's customs and religious worship then took the place of those of the conquered people.

Another cause of the death of certain religions, and a more frequent cause, has been the coming in of a better system. In this way the Egyptian religion gave place to the Christian, and that in turn (in Egypt) to the Mohammedan. The false gods of the Greeks, Romans, Britons and other nations were forgotten in the coming of the religion of Jesus Christ. Mrs. Browning's beautiful poem, "The Dead Pan," is based on a tradition mentioned by Plutarch, according to which, at the hour of the Saviour's agony a cry of "Great Pan is dead!" swept

across the waves in the hearing of some sailors, and immediately the oracles ceased. She writes:

"Gods of Hellas, Gods of Hellas,
Can ye listen in your silence?
Can your mystic voices tell us
Where ye hide? In floating islands,
With a wind that evermore
Keeps you out of sight of shore?
Pan, Pan is dead.

"And that dismal cry rose slowly
And sank slowly through the air,
Full of spirit's melancholy
And eternity's despair!
And they heard the words it said—
PAN IS DEAD—GREAT PAN IS DEAD—
PAN, PAN IS DEAD.

"'Twas the hour when One in Sion
Hung for love's sake on a cross;
When His brow was chill with dying,
And His soul was faint with loss,
When His priestly blood dropped downward,
And His kingly eyes looked throneward—
Then, Pan was dead.

"By the love He stood alone in,
His sole Godhead rose complete,
And the false gods fell down moaning,
Each from off his golden seat;
All the false gods with a cry
Rendered up their deity—
Pan, Pan was dead."

The Greek and Roman faith and the worships of Western Europe have all yielded to the advancing Christian army. The process of tearing down and building up is still going on. Parseeism and the American Indians' religion are dying, because the people who belong to these nations are dying out. Mohammedanism is making great inroads

on the Fetich-worship of Africa. Buddhism is lessening the respect for Confucius and Lao-Tsze in China, and is gaining ground on Shintoism in Japan. Christianity is, in almost every land, lessening the hold of heathen religions upon their followers and is slowly leavening the whole world, as the facts and figures prove. Before the bright light of the Sun of Righteousness the dark night of error and superstition is fleeing away.

LIVING WORSHIPS.

The first group, that of original faiths, will include the religions of Hinduism, Shintoism, of Africa, America, Oceanica, and of the Karens of Burmah. The next group, that of the living reformed religions, will include Parseeism, Taoism, Confucianism, Buddhism and Mohammedanism. This last is not, strictly speaking, a system of idolatry, and therefore we do not give it an extended notice; yet, as it exists as a fierce opponent of idolatry, and properly has a part in the history of idolatry, we cannot pass it by altogether, but shall give it such attention as is consistent.

The signs of these times, as well as the signs of the gone-by ages, shows that the world is moving back to its first worship of one God. As an opponent of idolatry and as a great missionary system, Christianity is likely to do this great work of bringing the world back to its first faith. So we propose, briefly, after showing the contrasts between the Christian religion and the idolatrous worships, to refer to the present attitude of the Christian system in its work among existing heathen nations. This will involve a view of the great battle-field of the world, and of the forces fighting for and against the true worship of the one God. To this true worship the world is slowly but surely tending.

THE PROPOSED TREATMENT.

Heathen religions have often been described as they are found in their sacred books or in the teachings of their founders. This is not as it should be. They should be studied from these sources, but not from these only. These show the religions, not as they are, but as they were intended to be. The test of time which has been applied to them, their after-growth and their effect upon their followers should be carefully studied. It not seldom happens that the religion as its founder taught it, and the religion of later days which was built up on his teachings are very different. Take Buddhism for an example. How widely different is the Buddhism of Burmah from that established by Gautama! What vast changes has the system undergone during the centuries that have passed since Gautama's death! Or take Mohammedanism, which was, as Mohammed taught, a crusade against the idolatrous reverence for relics, images, sacred places and sacred things generally. To-day, in one of the most famous of Mohammedan mosques—that at Delhi, India—*a hair from Mohammed's beard, a part of his garments and his sandals*, are exhibited to the devout worshipers in the mosque. The Brahminism of the Vedas, the sacred Hindu books, differs greatly from the Hindu worship of to-day with its myriads of idols and its great system of caste. The same religion often differs in different lands. The Buddhism of Ceylon and the Buddhism of Burmah and Siam are different, and they together (often called by way of distinction, Southern Buddhism), differ very greatly from the Buddhism of China and Japan (called Northern Buddhism). The same religion has a still different form in Thibet.

It is a part of our plan to look into these religions

as they existed in their beginnings and in their growths, and so to present a complete picture. The life of a religion is not to be found in its sacred books only, but in the life, worship and habits of thought of its followers. From the idols, temples, worship, festivals and religious customs of the every-day life of the household or business circles, we can gain a yet more perfect picture. The traditions, legends and superstitious practices of the people generally contain those facts which are most widely accepted. The folk-lore, fireside stories, children's tales, the myths and songs of any people contain the principal ideas of their religion. Thus we propose to try to present as perfect a picture as possible of the various heathen religions of the past and present, and we trust the effort may succeed.

A CONCISE VIEW.

Let us take a glimpse of the roads over which we shall now travel. Heretofore we have followed but *one* wide road. From this other roads begin to branch off, and by-roads in turn occasionally. It will not be difficult to follow these paths, however, if at the outset we place ourselves where we can take a bird's-eye view of the whole and pursue our way steadily to the end.

PARSEEISM.

For some time after the confusion of tongues the nations remained in the vicinity of the tower of Babel. Then they began to disperse, all but one nation. This one journeyed only a short distance to the south and founded the empires of Assyria and Babylon, the Persia of later days. Here we find traces of that idolatrous worship which soon passed into Parseeism. Zoroaster was the man who was instrumental in reforming the ancient

Assyrian religion. Zoroaster retained the worship of the sun and of fire, and taught that there were two gods, a good god and an evil god, Ormuzd and Ahriman. There are only a few Parsees left to-day and the old Assyrian religion is entirely extinguished.

AFRICAN RELIGION.

The nations who passed south-west across Northern Arabia and Sinai, finally came to Africa. In Egypt we find relics of a very high civilization, and they seem to indicate that one of the greatest of the nations of the earth settled there. Their worship was of the sun, moon and stars and of animals. The River Nile, upon which their very life depended, was soon received as an object of worship. Some part of those who came to Egypt wandered up the Nile and passed south and west to Central Africa. Here they were brought in contact with nature in its wildest forms. There was little need of tilling the soil for crops, as nature produced of herself so abundantly in this tropical climate. The heated atmosphere did away with the necessity either of substantial dwellings or of more than a little clothing. Hence the nations had little to do, and as the old proverb says, "Satan finds mischief for idle hands to do," he soon, evidently, set these nations to occupy their time in quarreling among themselves. Thus the most brutal habits were brought about and the traces of their original nobility and civilization were rapidly destroyed. Theirs was a quick degeneration. Together with their civilization their religion decayed, until they were left with a religion hardly worth the name, and were little above the apes and gorillas inhabiting the wild woods about them. But they could never become wholly animalized, they always retain some traces of their religious faith.

WESTERN EUROPE.

The nations who passed north-west entered Germany and soon scattered over Norway and Sweden and France, and finally across the channel to the British Isles. Among these peoples, the Teutons, Celts, Scandinavians and Gauls, the early nature-worship was long preserved. Indeed traces of it are found even at the time of the birth of Christ. The coldness of their climate, the severity of the storms gradually developed them into a hardy race and finally led them to introduce changes into their religious faith corresponding to their surroundings. Their myths, legends and songs, as well as their more directly religious worship, partook largely of the heroic element. Christianity early overspread these lands and the early religions died out as Christianity grew.

THE SOUTHERN MIGRATION.

One of the strongest of existing religions is found in the Brahminism of India This is the religion of the people who moved south-east till they came to the Indus River. They settled along its banks until they were well-established in their habits of life and religious faith, and then some of them wandered away to the East, till they came to the River Ganges, and settled in its valley. Others wandered south, and soon the whole of India was occupied. These people kept up communications with one another and preserved one language, though this was modified in different parts of the country. Their religion retained most of its features in common among them all. Early in their history other Vedas, or sacred books, were written in addition to the Rig-Veda or book of hymns to the gods. Other sacred books were added to these, called Brahmanas and the laws of Manu. Their gods

were multiplied, temples and shrines were built. The larger rivers were believed to be holy, and were, together with the crocodiles dwelling in them, worshiped.

From India people wandered overland or across the Indian Ocean to Burmah and Siam, and thence to the Malay Archipelago, and from there to the Pacific Isles and America. These migrations (or wanderings) occurred before the Hindu religion was developed. The peoples who thus strayed away, carried with them the early worship of nature. We find this still among many of the savage tribes of North and South America and of the Pacific Isles. These tribes gradually became savage in the same way as the African tribes. They possess traditions of an early civilization.

BUDDHISM.

In India in the fifth century before Christ, the Hindu religion had become a very poor religion indeed. It was at that time a mere system of priestcraft. The nation groaned under the burdens which the priests placed upon them. Then a man was raised up to reform this religion. Sakya-Muni was born in the middle of the century; after attempting to find in the Hindu religion that help which the people needed, he cast it all aside and struck out for himself a new line of reasoning. He called himself the Buddha, that is, the "Enlightened One." Soon his teachings were accepted in all India, going as far as Ceylon even. But in India the priests soon triumphed over the new faith and Buddhism was expelled and Brahminism reestablished. Excepting the Jains, a Buddhist sect in Western India, there are now no Buddhists in India proper. In Ceylon it still remains. Buddha taught his disciples to preach his teachings everywhere. So they went to Burmah (from Ceylon) not long after Buddha's

death. From there it spread East to Siam, and Northeast up the Irrawady River along the route that the Chinese traders were accustomed to pass over. From China it entered Japan. The Tripitakas, or "Three Baskets," as they are designated, are the sacred books of the Buddhists.

CHINA'S RELIGIONS.

The Chinese legends say that Noah was their first emperor. Whether this be true or not, we know that China, like Egypt, was early settled and possessed a high civilization. The nations moved from Persia in the West until they came to the great Hoang Ho River; along its banks, and to the north and south of it, they settled. Of their early religion we know but little. The great sage Confucius (or Kong the teacher), was born somewhere about 551 before Christ. He was a statesman reformer. He was not a priest, nor even noted for piety. But he gathered together the sayings of the ancients, and weaving in with them his own wisdom, he produced the system now known as Confucianism. The books containing his teachings, and those of his immediate disciples, are called the King.

A little before Confucius, lived Lao-Tsze, a philosopher and astrologer, who did something toward re-establishing the old religion, and who also added new teachings. His weird system is called Taoism, and its sacred books are the Tao-Te-King. Buddhism in China has taken in with Buddha's teachings the doctrines and gods of Confucius and Lao-Tsze.

SHINTOISM IN JAPAN.

The early inhabitants of Japan are supposed to be the Ainos a race now almost extinguished. The few that

are left live in Yezo, the northernmost island of Japan. Many sailors from the islands of the Malayan Archipelago were washed upon the shores of Japan and soon mixed in with the Ainos. They gradually became stronger and stronger and, finally, the children of the mixed races conquered the entire land. The Japanese retained their early nature-worship, which is called Shinto, or Kami-no-michi, the "way of the gods," until Buddhism came in to disturb its hold upon the people's hearts. Buddhism entered Japan in 552 after Christ.

MOHAMMEDANISM.

About five hundred years after Christianity was established, it had degenerated in most parts of Arabia and Syria into a system for the worship of saints and relics. The people of Arabia were given from the earliest times to idolatry. Mohammed was born 570 A. D. He built upon the ruins of Judaism, Christianity and the Arabian idolatrous worship, the system called Mohammedanism. His motto was (and it contains the sum and substance of his teachings) "There is no God but God, and Mohammed is his prophet." He began a vigorous crusade against idols and relic-worship. At first he sought to extend his system by teaching only, afterwards he used the sword. From Arabia his religion spread to Turkey, to India, to Egypt and Africa, and even to China.

CHRISTIANITY'S CONQUESTS.

Christianity is *the* religion for the world. It is infinitely superior to all religions of either past or present. It was intended to be the world-religion. Its founder, Jesus Christ, designed that it should be spread over the whole world, and gave His disciples their marching-orders before He left them at His ascension. They were

bidden to go into all the world and preach His gospel to every creature. They were assured of His assistance and of final success. Without any of the power of pomp or wealth, or wisdom, or numbers, the little band undertook to obey their orders. They have spread from land to land, until their camp-fires have been kindled almost all around the globe. Their triumphs have been gained by the powers of persuasion. Their past history is grand, their present outlook glorious, and their future prospects full of assurance.

Now let us take up more in detail these various systems. Retracing the roads we have hurried over let us start afresh and proceed more leisurely to study the religious life of mankind, and especially as it is associated with false gods and idols.

BUDDHISTS.

500,000,000.

Including the Chinese, who are also Confucianists and Taoists, as well as Buddhists.

Found in India, Ceylon, Burmah, Siam, Thibet, China, and Japan.

CHRISTIANS.

327,000,000.

Of which

Roman Catholics have 152,000,000;

Greek Church, 75,000,000;

Other Christians, 100,000,000.

Found all over the world.

HINDOOS.

160,000,000.

Found only in India.

MOHAMMEDANS.

155,000,000.

Found in Arabia, Turkey, Egypt, India, China, and Persia.

JEWS, 7,000,000.

Shintoists, Parsees, etc., 3,000,000

Fetichists, or Devil Worshipers.

100,000,000.

These include the American Indians, African races, and Pacific Islanders.

Comparative Exhibit of the Number of Followers of the Leading Systems of Religious Faith.

CHAPTER V.

THE LAND OF THE SPHINX.

I have come to Egypt to learn something of the wisdom of the Egyptians. Tell me, then, ye tombs, and temples, and pyramids, about God; tell me about the life to come! But the pyramids speak not; and the Sphinx still looks toward the East, to watch for the rising sun, but is voiceless and mute. This valley of the Nile speaks of nothing but death. From end to end its rock-ribbed hills are filled with tombs. Yet what do they all teach the anxious and troubled heart of man? Nothing! All these hills are silent.—H. M. FIELD.

HERODOTUS, the Greek historian, who visited Egypt about 450 B. C., was struck with the extreme attention which the Egyptians paid to religion. He says that they were the most religious of all mankind. The passing stranger was impressed with the pompous ceremonies, the magnificent festivals, the imposing processions and the many gorgeously-robed priests. He found large temples, where the walls were covered with sculptures, paintings and hieroglyphic writings. All Egypt was stamped with the impress of religion. Every art and science, and all literature were



RUINED TEMPLES.

distinctly connected with religion, and were used in the service of their deities. They surpassed all nations in the reverence they paid to the gods. Their religion was by no means an open one. Like most of the false religions of antiquity, there was a great deal of mystery about it. Even to-day we find among the monuments traces of the great attention which the ancient Egyptians paid to the service and adoration of their gods.

HIDDEN HISTORY.

Formerly the world was accustomed to speak of Egypt as the "land of ruins;" a better title is now given, the "land of monuments." The reason of the change in the title is that it has been found that its ruins contain the account of the past history of Egypt. Hundreds of years ago travelers came across these great ruins covered over with sculptures and paintings, they found traces of the existence of gigantic structures, they found, in almost perfect preservation, great structures like the pyramids and the sphinx. Here evidently was a treasure-house of information, but where was the key to unlock it? It was like a great pawnbroker's shop, full of rubbish, but also with many articles of value locked up within its walls, but with no key to unlock its doors. It was a land of enigmas, of puzzling problems, of riddles. The traveler turned from object to object with the tone of interrogation. Why was this, and this? What was its purpose? How came it here? What does it all mean? Evidently these great buildings were not erected, these mysterious sculptures carved, these puzzling paintings drawn, merely to amuse a passing fancy. There must be some meaning in them. Scholar after scholar pored over it, beat their brains about it, and gave it up. Century after century passed away and still the mystery remained. There was



ROCK TEMPLE OF IBSAMBUL, RESTORED.

one key which was found, but to use this key another key was needed. The writing of the Egyptians yet remained.

Undoubtedly, in their sacred books, and in the inscriptions on the monuments or walls of the temples were descriptions of the purpose of the great buildings, full accounts of the past and their lost history of Egypt, and perhaps accounts of arts and science now lost to the world. A rich reward this, to the scholar who should succeed in unraveling the mystery.

THE HIEROGLYPHICS.

But what was the character of this writing that it should be so difficult to interpret? The writing was a picture-writing, with characters or syllables added, more puzzling than the most puzzling rebus that ever appeared. The Greeks, who often visited Egypt, gave the name *Hieroglyphics* to this Egyptian writing. The word means in the Greek language "sacred sculpture." Neither the Greeks nor the Romans, even while they ruled Egypt, ever undertook to learn to read this writing. It seemed to them an unknowable secret. Thus gradually the ancient Egyptian language perished. So the knowledge of the reading of the hieroglyphics passed away entirely. For many centuries every attempt to read it failed, and it remained a hopeless mystery. Finally, about fifty years ago, a Frenchman succeeded in lifting the veil. Jean Francois Champollion (born 1790, died 1832), made this discovery, one of the greatest of the nineteenth century. He showed how the writing was to be read. Now the



SONG OF THE THRESHERS.

whole can be read perhaps almost as easily as Greek or Latin, or the Chinese or Burmese languages. Thus was the hidden history brought to light.

As specimens of the hieroglyphics, Wilkinson gives the opposite Song of the Threshers to the Oxen. His translation of the lines respectively is as follows: 1. "Thresh for yourselves" (twice repeated). 2. "O oxen." 3. "Thresh for yourselves" (twice). 4. "Measures for yourselves." 5. "Measures for your masters."

Another specimen of hieroglyphics is added below.

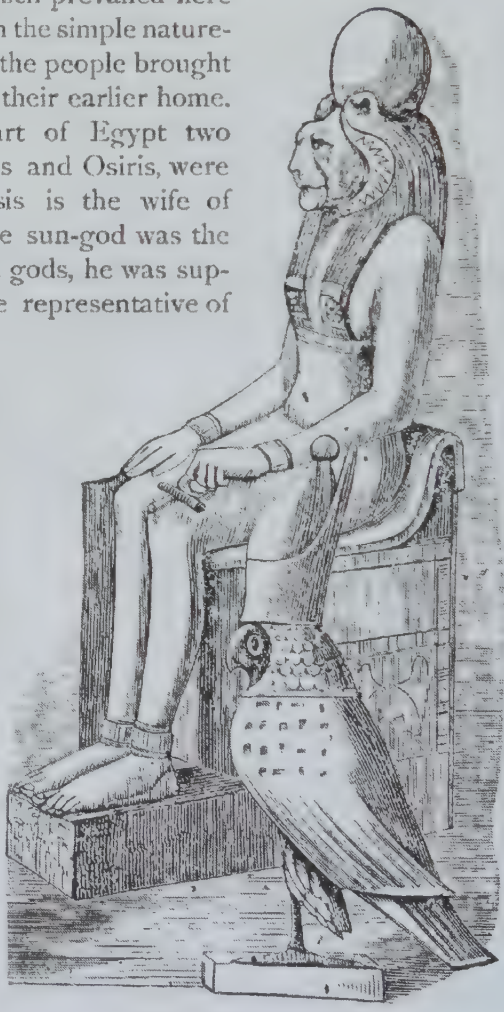


HIEROGLYPHICS.

SOME EGYPTIAN GODS.

The Egyptian gods are numbered by the hundreds. It is possible for us to refer to but a few here. The ideas of the gods which prevailed here were grafted on the simple nature-worship which the people brought to Egypt from their earlier home.

In every part of Egypt two great gods, Isis and Osiris, were worshiped. Isis is the wife of Osiris. Ra the sun-god was the greatest of the gods, he was supposed to be the representative of the Supreme Being. And yet Osiris was the most popular god. Ra was generally represented as a hawk-headed man, and usually with a solar disk upon his head. Ra was generally worshiped in association with some other god, as Amen-Ra, Num-Ra, ect. In many sculptures he is represented



PASHT, THE CAT-HEADED GOD.

as carrying on a constant conflict with the evil. Evil is represented in these conflicts as the great serpent Apap. At Heliopolis were kept two animals sacred to Ra, the black bull and the phœnix. The phœnix was a bird which the Egyptians regarded as the emblem of immortality; a bird which never died, but when it was burned, sprang up again, full-grown, from its ashes, ready to renew its activities.



ONE OF THE FORMS OF ISIS.

Osiris was generally represented as a mummy, wearing a royal cap, containing ostrich feathers. Osiris was regarded as a good being and was in perpetual warfare with Set, the evil being. They stand to each other, said the Egyptians, as light and darkness, as day and night, as the Nile and the deserts, as Egypt and foreign lands. Osiris is represented in the myths as being vanquished by Set. He is cut in pieces

and thrown into the water. By and by he revives but does not utterly destroy Set, though he defeats him. This story probably is a picture of the daily life of the sun, contending with the darkness, yet at last yielding to it, and then again after an interval reappearing at the dawn in renewed splendor. Osiris was also a type of struggling humanity, suffering now, defeated for a time it may be, yet finally triumphant. This was the reason of his worship being so popular. Osiris was the protector of the dead, and he determined their final condition. It was to Osiris that prayers and offerings for the dead were made, and writings on the tombs were addressed to him.

Beside these gods, there were Set the evil god, who was represented with the head of a fabulous animal, having a pointed nose and high square ears. Isis, the wife of Osiris, was represented as a woman, bearing on her head her emblem the throne, or the solar disk and cow's horns.

Amon (or Amen) the "hidden," was worshiped at Thebes. Sebek was the crocodile-headed god. His sacred animal was the crocodile of the Nile River. Thoth was the chief moon-god. He was the god of letters and learning. Anubis, the jackel-headed was the god worshiped by the mummy-makers. Thus gods were multiplied.



CROCODILE GOD.

ANIMAL WORSHIP.

"If you enter a temple," says Clement of Alexandria, "a priest advances with a solemn air, singing a hymn in the Egyptian language; he raises the veil a little to let you see the god; and what then do you see? A cat, a crocodile, a snake, or some other noxious animal. The

god of the Egyptian appears. It is but a wild beast, wallowing on a purple carpet!" This language describes the worship of ancient Egypt as we learn from the sculptures on the monuments, as well as it characterizes the worship at the beginning of the Christian era. To exhibit in some symbol their ideas of their gods was the very essence of Egyptian religion. This brought about the grossest of superstitious worship. To set forth in symbol the attributes, qualities and nature of their gods. the priests chose to use animals. The bull, cow, ram, cat, ape, crocodile, hippopotamus, hawk, ibis, scarabæus, were all emblems of the gods. Often the head of one of these animals was joined to the body of a man in the sculpture. But let it be remembered, that *the Egyptians never worshiped images or idols. They worshiped living representations of the gods and not lifeless images of stone or metal.* Their sculptures were never made for worship. They chose animals which corresponded as nearly as possible to their ideas of the gods. Each of these sacred creatures was carefully tended, fed, washed, dressed, nursed when sick, and petted during its whole life. After death its body was embalmed. Certain cities were set apart for certain animals, and apartments of the temples were consecrated to their use. Priests were appointed to attend them. Not every animal of every kind was worshiped, only a few of each sacred kind were considered as sacred. A few of the whole number were supported at the expense of the state, and were attended by great personages. Certain animals were worshiped in parts of Egypt and detested in other parts. Thus the hippopotamus was worshiped in Papæmis alone; while the Thebans worshiped the crocodile; in other places they were hunted to death.



SCARABÆUS.

Popularly these animals were regarded as gods, and were really worshiped. By the priests they were regarded simply as the representatives of the gods. If a man killed certain of the sacred animals, by the laws of Egypt he must die; if, however, in regard to some of them, the killing was accidental, then he might escape by paying a heavy fine.

A Roman soldier once killed a sacred cat, accidentally. In spite of the fear of Rome and the interference of the King of Egypt, the enraged mob instantly killed the soldier. The story is told, that King Cambyses, when he invaded Egypt, caught a number of sacred animals, and placed them before his army. The Egyptians offered them no resistance, but fled away, afraid to fight lest they should injure the sacred animals.

Three animals were regarded as not representations merely, but incarnations of gods; these were the bull Mnevis, the goat of Mendes and the bull Apis. Apis was said to be born of a cow, yet also born of heaven. He was to be black, with a white triangle on his forehead, a mark like a half-moon on his back, and a mark like a scarabæus under his tongue. When Apis died, all Egypt mourned. As soon as a new Apis was found, the Egyptians donned their best clothing and made great rejoicings. The dead Apis was embalmed and received further worship. Apis was wrongly supposed to be the god whom the Israelites imitated in their worship of the golden calf.

MUMMIES.

The Egyptians held it as a central feature of their faith, that "man was not made to die," that we were to live a future life, that death does not end all. Many heathen nations believed that the body, the flesh, was an evil thing, the seat of all base passions; not so the

Egyptians. The greatest event in a man's life happened after his death (to speak in apparent paradoxes). His funeral, and the arrangements for it, surpassed all other occasions of his life in their elaborateness. The period of mourning lasted seventy-two days. Perhaps during all this time, the process of embalming was going on by the use of peculiar preparations which were forced through his veins as the blood was withdrawn, and by wrapping the body in linen bands containing substances which prevented the flesh from decaying. The outermost bandage was covered with a kind of pasteboard, which represented the deceased as a workman in the Happy Fields, carrying the tools of husbandry. This is commonly called the mummy. Before the wrapping in the linen bandages began, the body had been steeped in a liquid called *natron* (carbonate of soda). Herodotus presents a very full description of the process of embalming. There is no doubt but that all this was done as a preparation for the return of the soul to the body in a future world. The mummy was inclosed in a coffin of wood, and this again, if the person's friends were rich, in a stone sarcophagus or coffin. The coffin was placed on a sledge drawn by oxen or men, taken to the



SHROUDING OF THE DEAD.

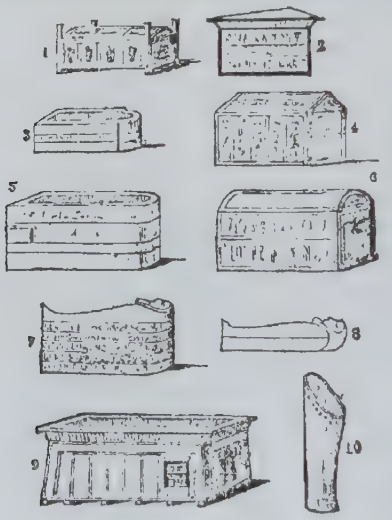


MUMMY CASE.

river or lake-side and ferried over to the burial-place on the sacred boats. The coffin was deposited in the tomb, and prayers were said, and offerings given in the chapel above the tomb. Offerings to Osiris were made during an entire year by the family.

THE CELEBRATED BOOK OF THE DEAD.

Among many books which the Egyptians once possessed, one still remains in its entirety. It is somewhat confusing in its style, and yet it is in the main to be understood. A copy of this Funeral Liturgy or Book of the Dead was placed in every mummy's coffin. We give a very full abstract of it, because of its unusual importance in the religious history of the world.



FORMS OF MUMMY CASES.

1, 2, 3, 4. Of wood. 5, 6, 7, 8. Of stone.
9. Of wood and of early time—before the 18th dynasty.
10. Of burnt earthenware.

The Funeral Ritual is opened with a dialogue taking place at the very moment of death, when the soul separates from the body. The deceased, addressing the deity of Hades, enumerates all his titles to his favor, and asks for admittance into his dominions. The chorus of glorified souls interposes, as in the Greek tragedy, and supports the prayer of the deceased. The priest on earth in his turn speaks, and implores also the divine clemency. Finally Osiris, the god of the lower regions, answers the deceased, "Fear

nothing in making thy prayer to me for the immortality of thy soul, and that I may give permission for thee to pass the threshold." Reassured by the divine word, the soul of the deceased enters Kar-Neter, the land of the dead, and recommences his invocations.

After this grand commencement, which we have epitomized, come many short chapters, much less important, relative also to the dead and to the preliminary ceremonies of his funeral. When at last the soul of the deceased has passed the gates of Kar-Neter, he penetrates into that subterranean region, and at his entry is dazzled by the glory of the sun, which he now for the first time sees in this lower hemisphere. He sings a hymn to the sun under the form of mixed litanies and invocations. After this hymn, a great vignette, representing the adoration and glorification of the sun in the heavens, on earth and in Hades, marks the end of the first part of the Ritual, serving as a sort of introduction. The second part traces the journeys and migrations of the soul in the lower region.

Next come a series of prayers to be pronounced during the process of embalming, while the body is being rolled in its wrappers. These invocations are addressed to Thoth, the Egyptian Hermes, who, as among the Greeks, played the part of Psychopompe, or conductor of souls. They are of the highest interest, for in each allusion is made to the grand myth of Osiris and his contest with Typhon, of which Plutarch and Synesius have given us the most recent versions. The deceased, addressing the god, asks him to render to him again the service he once rendered on that solemn occasion to Osiris and his son Horus, "avenger of his father."

The body once wrapped in its coverings, and the soul well provided with a store of necessary knowledge, the deceased commences his journey. But he is still unable

to move, he has not yet the use of his limbs; it is necessary to address the gods, who successively restore all the faculties he had during his life, so that he can stand upright, walk, speak, eat and fight. Thus prepared, he starts; he holds his scarabæus over his heart as a passport, and thus passes the portal of Hades.

From the first step, terrible obstacles present themselves in his way. Frightful monsters, servants of Typhon, crocodiles on land and in the water, serpents of all kinds, tortoises and other reptiles, assail the deceased and attempt to devour him. Then commences a series of combats. The deceased and the animals against which he contends mutually address insulting speeches to each other, after the fashion of Homer's heroes. Finally, the "Osiris" (the name applied to all the deceased) has conquered all his enemies; he has subdued the Typhonic monsters, and forced a passage, and, elated by his victory, sings on the spot a song of triumph, likening himself to all the gods, whose members are made those of his own body. "My hair is like that of Nu (the firmament); my face is like that of Ra (the sun); my eyes like those of Athor (the Egyptian Venus);" and so on for every part of his body. He has even the strength of Set, that is, of Typhon, for the strife between the good and evil principle is but in appearance; in reality they are one and the same, and equally receive the adorations of the initiated.

After such labors the deceased needs rest; he stays for a time to recruit his strength and to satisfy his hunger. He has escaped great dangers, and has not gone astray in the desert where he would have died of hunger and thirst. From the tree of life the goddess Nu gives him refreshing waters, which invigorate him and enable him to recommence his journey in order to reach the first gate of heaven.

Then commences a dialogue between the deceased and the personification of the divine Light, who instructs him. This dialogue presents some most remarkable resemblances to the dialogue prefixed to the books given by the Alexandrian Greeks as translations of the ancient religious writings of Egypt, between Thoth and the Light, in which the latter explains to Thoth the most sublime mysteries of nature. This portion is certainly one of the best and grandest of the Ritual, and may almost be classed with the invocations to the sun at the close of the first part.



EGYPTIAN PRIESTESS.

The deceased, having passed the gate, continues to advance, guided by this new Light, to whom he addresses his invocations. He then enters upon a series of transformations, more

and more elevated, assuming the form of and identifying himself with the noblest divine symbols. He is changed successively into a hawk, an angel or divine messenger; into a lotus; into the god Ptah; into a heron; into a crane; into a human-headed bird, the usual emblem of a soul; into a swallow; into a serpent, and into a crocodile

Up to this time the soul of the deceased has been making its journeys alone; it has been merely a sort of image; a mere shade, with the appearance of that body now stretched on the bier. After these transformations the soul becomes reunited to its body, which is needed for the rest of the journey. It was on this account that careful embalming was so important; it was necessary that the soul should find the body perfect and well-preserved. "Oh," cries the body, "that in the dwelling of the master of life I may be reunited to my glorified soul, do not order the guardians of heaven to destroy me, so as to send away my soul from my corpse, and hinder the eye of Horus, who is with thee, from preparing my way."

The deceased traverses the dwelling of Thoth, who gives him a book containing instructions for the rest of his way, and fresh lessons of the knowledge he is soon to require. He arrives on the banks of the subterranean river separating him from the Elysian Fields, but there a new danger awaits him. A false boatman, the envoy of the Typhonic powers, lays wait for him on his way, and endeavors by deceitful words to get him into his boat, so as to mislead him and take him to the east instead of to the west, his true destination, and where he ought to land, and rejoin the sun of the lower world. The deceased again escapes this new danger; he unmasks the perfidy of the false boatman, and drives him away, overwhelming him with reproaches. He at last meets the right boat to

conduct him to his destination. But before getting into it, it is necessary to ascertain if he is really capable of making the voyage, if he possesses a sufficient amount of the knowledge necessary to his safety. The divine boatman therefore makes him undergo an examination, a preliminary initiation, seemingly corresponding to the lesser Eleusinian mysteries. The deceased passes the examination; each part of the boat then seems successively to become animated, and to demand of him its name, and the mystical meaning of the name. *The stake for anchoring the boat.* Tell me my name! "The Lord of the earth in thy case," is thy name. *The rudder.* Tell me my name! "The enemy of Apis," is thy name. *The rope.* Tell me my name! "The hair with which Anubis binds up the folds of the wrappers," is thy name; and so on for twenty-three questions and answers.

After having thus victoriously passed through this trial, the deceased embarks, traverses the subterranean river, and lands on the other bank, when he soon arrives at the Elysian Fields in the valley of Avura, or Balot, the position of which the ritual gives in these terms, "The valley of Balot (abundance), at the east of heaven, is 370 cubits long, and 140 cubits broad. There is a crocodile lord of Balot in the east of that valley in his divine dwelling above the inclosure. There is a serpent at the head of that valley, thirty cubits long, his body six cubits round. In the south is the lake of sacred principles (Sharu); the north is formed by the lake of Primordial Matter (Rubu)." A large picture here shows us this valley, a real subterranean Egypt, intersected by canals, where we see the "Osiris" occupied in all the operations of agriculture; preparing the ground, sowing and reaping in the divine fields an ample provision of that bread of knowledge he is now to find more necessary than ever. He has, in fact,

arrived at the end of his journey; he has before him only the last, but also the most terrible of all his trials.

Conducted by Anubis he traverses the labyrinth, and by the aid of the clew, guiding them through its windings, at last penetrates to the judgment-hall, where Osiris awaits him, seated on his throne, and assisted by forty-two terrible assessors. There the decisive sentence is to be pronounced, either admitting the deceased to happiness or excluding him forever. Then commences a new interrogatory, much more solemn than the former. The deceased is obliged to give proof of his knowledge; he must show that it is great enough to give him the right to be admitted to share the lot of glorified spirits. Each of the forty-two judges, bearing a mystical name, questions him in turn; he is obliged to tell each one his name, and what it means. Nor is this all; he is obliged to give an account of his whole life.

"I have not blasphemed," says the deceased; "I have not stolen; I have not smitten men privily; I have not treated any person with cruelty; I have not stirred up trouble; I have not been idle; I have not been intoxicated; I have not made unjust commandments; I have shown no improper curiosity; I have not allowed my mouth to tell secrets; I have not wounded any one, I have not let envy gnaw my heart; I have spoken evil neither of the king, nor my father; I have not falsely accused any one; I have not withheld milk from the mouths of sucklings; I have not practiced any shameful crime; I have not calumniated a slave to his master."

The deceased does not confine himself to denying any ill conduct; he speaks of the good he has done in his lifetime. "I have made to the gods the offerings that were their due. I have given food to the hungry, drink to the thirsty, and clothes to the naked." We may well

on reading these passages be astounded at this high morality, superior to that of all other ancient people, that the Egyptians had been able to build up on such a foundation as their religion. Without doubt it was this clear insight into truth, this tenderness of conscience, which obtained for the Egyptians the reputation for wisdom, echoed even by Holy Scripture.

Besides these general precepts, the apology acquaints us with some police regulations for public order, raised by common interest in Egypt to the rank of conscientious duties. Thus the deceased denies ever having intercepted the irrigating canals, or having prevented the distribution of the waters of the river over the country; he declares that he has never damaged the stones for mooring vessels on the river. Crimes against religion are also mentioned; some seem very strange to us, especially when we find them classed with really moral faults. The deceased has never altered the prayers or interpolated them. He has never touched any of the sacred property, such as flocks and herds, or fished for the sacred fish in the lakes of the temples; he has not stolen offerings from the altar, nor defiled the sacred waters of the Nile.

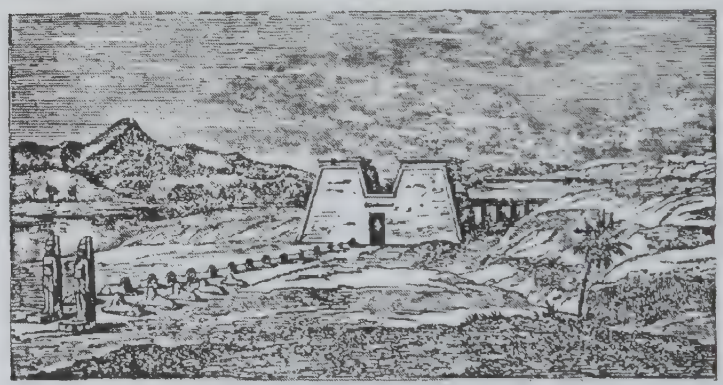
The Osiris is now fully satisfied; his heart has been weighed in the balance with truth, and not been found wanting; the forty-two assessors have pronounced that he possesses the necessary knowledge. The great Osiris pronounces his sentence, and Thoth, as recorder to the tribunal, having inscribed it in his book, the deceased at last enters into bliss.

Here commences the third part of the Ritual, more mystical and obscure than the others. We see the Osiris, henceforth identified with the sun, traversing with him, and as him, the various houses of heaven, and the lake of fire, the source of all light. Afterwards the Ritual

rises to a higher poetical flight, even contemplating the identification of the deceased with a symbolical figure comprising all the attributes of the deities of the Egyptian Pantheon. This representation ends the work.

EGYPTIAN WORSHIP.

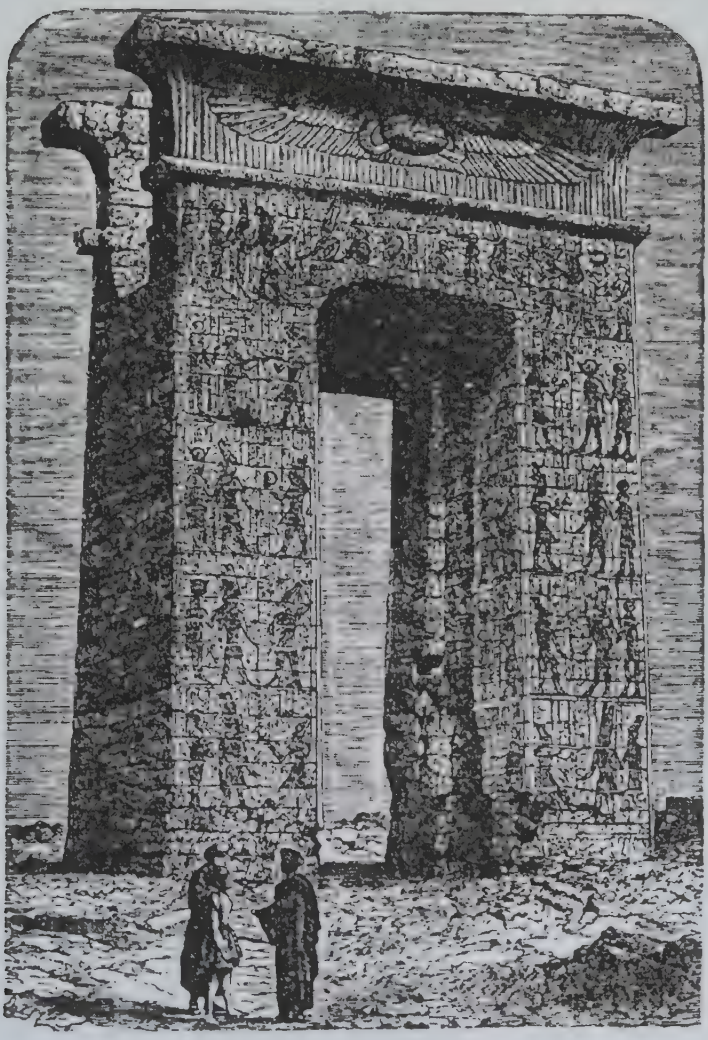
The gods of Egypt were worshiped in temples and tombs. Every town had at least one temple. The services were conducted by the priests, and on special occasions the king and scribes joined. The common people had but little to do with the worship. The most important



AVENUE OF SPHINXES LEADING TO A TEMPLE.

worship took place in the innermost chambers, where only the priests were at all permitted to go.

The sacrifices were of animals and vegetables with the pouring out of wine and the burning of incense. The temples were gigantic structures grouped together. They were generally approached by avenues of sphinxes. The great temples are almost all found in Upper Egypt, while the pyramids are in Lower Egypt. The inhabitants of Egypt were once the greatest nation of earth, and they built temples corresponding to their greatness.



GATEWAY OF THE ANCIENT EGYPTIAN TEMPLE OF KARNÄK.

Thebes, in Upper Egypt, was once a greater city than Babylon, or Rome, or London. It was built on both sides of the River Nile. To it all the surrounding na-

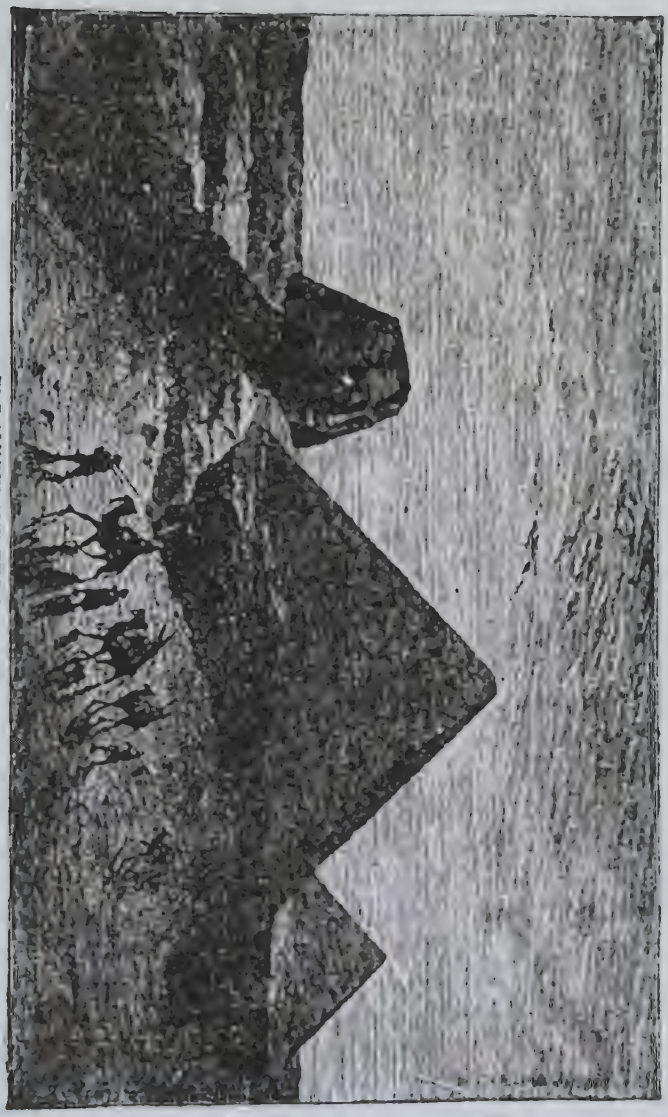
tions flocked. The temples of Thebes have, in magnificent grandeur and majestic beauty, probably never been surpassed in any later age. Of these temples, Luxor and Karnak were the greatest. Between these two stretched an avenue of 140 gigantic columns, each twelve feet in diameter, their massive sides covered with sculptures.



THE SINGING MEMNON.

The columns were so great that we cannot understand how they could be cut out of the quarries and brought the 140 miles that they must pass over to get to Thebes. Karnak was the work of generations. It was 2,500 years in building. Abraham must have seen Karnak when he journeyed to Egypt. Moses must have been familiar with its courts. The messengers of Israel, who in after ages sought alliance with powerful Egypt, must have looked upon its columns and walls. Karnak was a cluster of temples. The central one was 1,108 feet long and 300 feet broad. The circuit of its walls, says a Roman historian who saw it in all its glory, was a mile and a half. Near Thebes are the statues of Memnon, which were said to sing when the rays of the rising sun touched their lips. Possibly the breeze of the early morning struck upon some concealed musical contrivance in the statue and produced the sound.

RUINS OF THE SPLENDID TEMPLES OF THEBES



THE SPHINX AND THE PYRAMIDS.

The most imposing monuments of Egypt are the pyramids of El Gizeh. The largest of these is the pyr-

amid of Cheops. This is 480 feet high, and contains more than ten millions of cubic yards of stone. The pyramid is so placed that its four sides exactly face the four points of the compass. The pyramids were probably great tombs. At the foot of the pyramids is the great Sphinx. This is a monument of a man-headed lion, nearly ninety feet long and seventy-four feet high. Its face is twenty-six feet long. It is carved out of solid rock. This great Sphinx is said to be the image of the god Har-ma-chu, the setting sun. Between the two front paws of the Sphinx was placed a small chapel, consecrated to the god. As Ampére says: "This huge, mutilated figure has an astonishing effect; it seems like an eternal spectre. The stone phantom seems attentive; one would say that it hears and sees. Its great ear appears to collect the sounds of the past; its eye, directed to the east, gazes as it were into the future; its aspect has a depth, a truth of expression, irresistibly fascinating to the spectator. In this figure, half statue, half mountain, we see a wonderful majesty, a grand serenity, and even a sort of sweetness of expression."

There was much of majestic beauty about the Egyptian religion and worship, but there was mixed with it a mass of debasing superstition. When King Cambyses of Persia conquered Egypt, and the supremacy of the world passed out of Egypt's hands, the downfall of its religion commenced. The religion of the conquerors was mingled with their own. After some hundreds of years, Christianity was spread over all north Africa and up the Nile. Then in the year 639, after Christ, Mohammedanism conquered Egypt. This religion continues to predominate in Egypt.

CHAPTER VI.

WORSHIP OF THE CHALDEANS.*

At that time the heaven above was unnamed,
In the earth beneath a name was unrecorded;
Chaos, too, was unopened around them.
By name the mother Tihamtu, [the Deep] was the begetter of them all
Their waters in one place were not embosomed, and
The fruitful herb was uncollected, the marsh-plant ungrown.
At that time the gods [stars] were not made to go; none of them by name were recorded; order was not among them.
Then were made the great gods; and these Lakhmu and Lakhamu caused to go; until they were grown they nurtured them.
The gods Assur and Kissar were made by their hands,
A length of days, a long time passed, and the gods Anu, Bel and Hea were created; the gods Assur and Kissar begat them.

FROM THE CHALDEAN (CUNEIFORM) CREATION TABLETS.

IN the Tigro-Euphrates Valley, or basin, as it is called, the commencement of the history of man is placed. "And it came to pass that as they journeyed from the east, they found a plain in the land of Shinar: and they dwelt there." Here was great Babel built, and here occurred the confusion of tongues, and from here the nations were scattered over all the world. After this scattering to east, west and south, there was left a large body of people of different nations, in Chaldea. The great monuments and inscriptions, which are the only remaining books of early history, tell us of two great

* Lenormant, the eminent French scholar of Assyrian antiquities, is our authority for the main part of this chapter, and we have quoted liberally from his writings.

nations called the Sumir and Accad. Of the descent of these peoples, it can be said with certainty only that there were Hamites among them. The Shemites are the founders of the Assyrian kingdom, the Hamites of the Babylonian. These and some other scattered tribes of other nations, were worshipers of the heavenly bodies, the sun, moon and stars. Hence came the extraordinary development of astronomy in these lands. Their strange and imperfect civilization had an immense influence over a great part of Asia, for over 1500 years.



STAR WORSHIPERS.

The peoples of Chaldea did not at first intermingle with each other, but maintained a separate existence as tribes. Here was, however, the first organized government of the world. "Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the streets of the city, and Calah and Resen, between Nineveh and Calah: the same is a great city." Asshur was of the Semitic race, while Nimrod was a Cushite. These two people lived long together, and this explains how they came to have the same language and civilization in spite of their being of different origin. The four great cities mentioned above gave to their king, the title "king of the four regions." The founding of this great empire occurred only a little later than the beginning of the great Egyptian kingdom. We know almost nothing of the history

of the Chaldean kings who succeeded Nimrod, except that which a few traditions tell us.

THE GREAT CHALDEAN HISTORIAN.

Berosus was a Chaldean priest who lived in the days of Alexander the Great. He was a very learned man. He translated the history of Babylonia into the Greek language. His history commences with the creation and is carried down to his own time. He drew from the ancient records of Babylonia, from traditions of the people, and from inscriptions on the monuments. We have already referred to the traditions of the creation and deluge which he preserved. About 2400 B. C., according to Berosus, the Medes conquered Babylonia. Here for the first time we meet with the name of Zoroaster, the founder of Parseeism. The record of Berosus is very much valued because of the ground which it covers. It is wonderfully in agreement with the Bible record. At first his statements were questioned and disputed, but the researches of modern scholars in many respects confirmed their complete accuracy.

RUINED MONUMENTS.

The ruins of Chaldea have been as yet but imperfectly explored. The great buildings and monuments have been buried beneath the ground for hundreds of years, and the work of digging them out is a slow one. When we remember that these cities and their buildings were among the first ever erected, and that Nebuchadnezzar (or Nabukudur-ussur, as Berosus calls him,) and his successors only repaired and added to these, we can see the value of exhuming them. Stone is very rare in Chaldea, and could be brought only at great expense from a distance. Hence all the buildings of earlier ages

were built of bricks. So we read of the Tower of Babel, that "they had bricks for stone." On each one of these bricks was generally stamped the name of the king who erected the building. The greater part of the early Chaldean inscriptions are found on these bricks. Herodotus tells us that the Babylonians built with these sun-dried bricks, and with here and there a layer of reed-matting ce-



BABYLONISH COFFIN AND LID OF GREEN GLAZED POTTERY.

mented with bitumen. The outsides of the buildings were covered with burnt or kiln-dried bricks to keep out the rain. More elaborate specimens of their pottery appear in articles for domestic uses, and especially in their coffins.

The sacred buildings appear to have been often built in the form of a pyramid, with steps or stages, forming a series of terraces, each smaller than the one beneath it. This is the traditional style of buildings of the Tower of Babel. The same tendency to build high sacred buildings is seen in the pagodas of India, Burmah and China, in the Mohammedan towers, like the Koutub Minar, and the spires of Christian churches. The object at the first seems to have been the getting nearer to the heavenly bodies, the object of their worship. On the upper terrace, or platform, appears to have been built in most cases, a small chapel, or square room, richly ornamented, containing an image of the god of the temple.

Of ancient Babylonian sculptures but few are known to remain. Of these, one is a small bronze figure of a goddess named Keodormabug, and a broken statuette in alabaster of the god Nebo. But a number of small cylinders of stone that were used as seals, and which are covered with engravings or inscriptions, give us much information of early Chaldean history. The Chaldeans were far advanced in astronomy and in arithmetic, which is indispensable to a knowledge of astronomy.

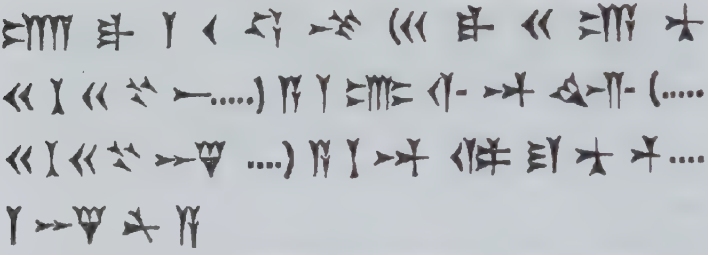
A LIBRARY OF BRICK BOOKS.

The Chaldeans had eight sacred books, said to have been written by the god Oannes. No copies of these original books remain. But some of their sayings were copied into the books of later kings. All that remains of the books of ancient Chaldea is that which had been transported to Assyria, where it was found by Layard and later by Smith, in making their excavations at Nineveh. He found in the ruins of the palace built by King Asshurbanipal, in one of the halls, a library. "This curious library consists entirely of flat, square tablets of baked clay, having on each side a page of very small and closely written cuneiform cursive letters, impressed on the clay while it was still moist. Each tablet was numbered and formed a page of a book composed of a number of such tablets, probably piled one on another in the library." The greater part of these tablets are now in England. This collection was intended for a public library as we see from the following translation of some of the tablets:

"Palace of Asshurbanipal, king of the world, king of Assyria, to whom the god Nebo and the goddess Tashmit (goddess of wisdom), have given ears to hear and eyes to see what is the foundation of government. They

have revealed to the kings, my predecessors, this cuneiform writing, the manifestatation of the god Nebo, the god of supreme intelligence. I have written it upon tablets, I have signed it, I have placed it in my palace for the instruction of my subjects."

The cuneiform characters, as they are called, are made up of marks shaped like arrow-heads or wedges. There were enormous difficulties in the way of their interpretation. In Egypt the similar task of making known the meaning of the hieroglyphics was performed in great



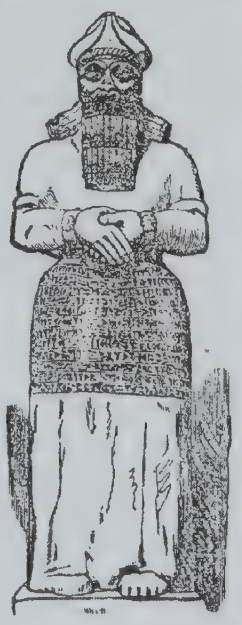
CUNEIFORM LETTERS.

part by one man, Champollion, but in Assyria the work was done by many scholars. Now the famous library is nearly all translated, as are the inscriptions on the seals as well. Asshurbanipal lived about B. C. 650.

MANNERS AND CUSTOMS.

The habits of life of any people both affect and are affected by their religious belief. In heathen lands, both of the present and the past, the daily home-life is interwoven with religious observances. The Assyrians have been called "the Romans of the East." They were a fierce and warlike race. They were naturally a religious people, and the worship of the gods held a very prominent place at least in their public life. But, sad to say, their devo-

tion to religion was associated with such a degrading worship of many false gods, that they were dragged down by it, instead of being exalted. They were very intelligent. They were mainly agriculturists, though the arts flourished. It seldom rained there except in winter, so they turned the waters of the Tigris and the Euphrates Rivers into channels, and conveyed them through their fields.



ROBED STATUE.

The priests and kings dressed in garments of woven stuffs dyed in brilliant colors, and beautifully embroidered with symbolical figures, animals, men, flowers and divine symbols. The costume of the Assyrians consisted of a robe open at the side, often with a border of fringe, and decorated with rich embroidery, hanging down to the feet, and confined in the middle by a broad girdle. It precisely resembled the djubeh of the Eastern people in the present day. The common people and soldiers used a shorter tunic, reaching only to the knees, so as to allow them to walk freely. The king, in his robes of ceremony, wore over all a sort of long mantle or chasuble, thrown obliquely over one shoulder and splendidly ornamented. This is also seen on the monuments on the figures of the gods. A high conical tiara surmounted his head, and in his hand he held a long sceptre or staff, nearly the height of a man. The insignia of his rank were the same as those of Asiatic monarchs in the present day, the parasol and large feathered fly-flaps carried behind him by slaves.

The Assyrians wore their hair long and curled at the end, the beard square and with rows of curls. They were fond of wearing great quantities of jewelry, large ear-rings, finger-rings and bracelets. Some of the soldiers wore a cuirass of small pieces of metal protecting the body, and allowing the tunic to appear beneath it. These were probably light infantry. Others wore long coats of mail reaching to the feet, with a conical helmet to which was attached a sort of veil of chain mail, falling down on the neck, and brought round to protect the chin, such as are now worn by the Circassians.

THE RELIGION OF ASSYRIA.

The religion of Assyria and Babylonia was, in its essential principles and in the general spirit of its conceptions, of the same character of the religion of Egypt, and in general as all pagan religions. When we penetrate beneath the surface which gross Polytheism has acquired from popular superstition, and revert to its original and higher conceptions, we shall find the whole based on the idea of the unity of the Deity, the last relic of the primitive revelation, disfigured indeed and all but lost in the monstrous ideas of Pantheism; confounding the creature with the Creator; and transforming the Deity into a god-world, whose manifestations are to be found in all the phenomena of nature. Beneath this supreme and sole God, this great All, in whom all things are lost and absorbed, are ranked in an order of emanation corresponding to their importance, a whole race of secondary deities who are emanations from His very substance, who are mere personifications of His attributes and manifestations. The differences between the various pagan religions is chiefly marked by the differences between these secondary divine beings.

Thus, as we have already seen, the imagination of the Egyptians had been especially struck by the various stages of the daily and yearly course of the sun. In this they saw the most imposing manifestations of the Deity, that which best revealed the laws of the government of the world. In this they sought their divine personification. The Chaldæo-Assyrians, especially devoted to astronomy, saw in the Astral, and especially in the planetary system, a manifestation of the divine being. They considered the stars as His true external manifestation, and in their religious system made them the visible evidence of the subordinate divine emanations from the substance of the infinite being, whom they identified with the world, his work.

THE SUPREME GOD, ILU.

The supreme god, the first and sole principle from whom all other deities were derived, was Ilu, whose name signifies God *par excellence*. Their idea of him was too comprehensive, too vast, to have any determined external form, or consequently to receive in general the adoration of the people; and from this point of view there is a certain analogy between Ilu and the Chronos of the Greeks, with whom he was compared by the latter. In Chaldæa it does not seem that any temple was ever specially dedicated to him; but at Nineveh and generally throughout Assyria, he seems to have received the peculiarly national name of Asshur (whence was derived the name of the country, *Mat Asshur*), and this itself seems related to the Arian name of the deity *Asura*. With this title he was great god of the land, the especial protector of the Assyrians, he who gave victory to their arms. The inscriptions designate him as "Master or Chief of the Gods." He it is, perhaps, who is to be recognized in

the figure occasionally found on the Assyrian monuments (but probably adopted in later times by the Persians to represent their Ormuzd), representing a human bust, wearing the royal tiara in the middle of a circle borne by two large eagle wings, and with an eagle's tail.

THE ASSYRIAN TRIAD.

Below Ilu, the universal and mysterious source of all, was placed a triad, composed of his three first external and visible manifestations, and occupying the summit of the hierarchy of gods in popular worship. Anu, the Oannes of the Greek writers, was the lord of darkness; Bel, the demiurgus, the organizer of the world; Ao, called also Bin, that is, the divine "Son" *par excellence*, the divine light, the intelligence penetrating, directing and vivifying the universe. These three divine persons esteemed as equal in power and con-substantial, were not held as of the same degree of emanation, but were regarded as having, on the contrary, issued the one from the other—Ao from Oannes, and Bel from Ao. Oannes, the "Lord of the Lower World, the Lord of Darkness," was represented on the monuments under the strange figure of a man with an eagle's tail, and for his head-dress an enormous fish, whose open mouth rises over his head, while the body covers his shoulders. It is under this form that, Berosus tells us, according to Babylonian tradition, he floated on the surface of the waters of Chaos. Bel, the "Father of the Gods," was usually represented under an entirely human form, attired as a king, wearing a tiara with bull's horns, the symbol of power. But this god took many other secondary forms, the most important being Bel Dagon, a human bust springing from the body of a fish. We do not know exactly the typical figure of Ao or Bin, "the intelligent

guide, the Lord of the visible world, the Lord of knowledge, of glory and light." The serpent seems to have been his principal symbol; though some other sculptured figures seem to be intended to represent Bin.



STATUE OF OANNES, THE KING.

A second triad is produced with personages no longer vague and indeterminate in character, like those of the first, but with a clearly-defined siderial aspect, each representing a known celestial body, and especially those in which the Chaldæo-Assyrians saw the most striking external manifestations of the deity; these were Shamash, the sun; Sin, the moon god; and a new form of Ao or Bin, inferior to the first, and representing him as god of the atmosphere or firmament. Thus did they industriously multiply deities and representations of them.

THE GODS OF THE PLANETS.

Then come the gods of the five planets: Adar (Saturn), Merodach (Jupiter), Nergal (Mars), Ishtar (Venus), and Nebo (Mercury). The worship of Merodach, though not much cultivated at Nineveh, was of primary importance at Babylon, where he was regarded as one of the principal gods. He was a secondary form, another manifestation of Bel in an inferior rank in the hierarchy; he was called "the ancient one of the gods, the supreme judge, the master of the horoscope;" he was represented as a man, erect and walking, and with a naked sword in his hand. Adar, "the fire," called also Samdan, "the powerful," although his planet had been called Saturn by the Greeks, was apparently the Assyrian Hercules. His appellations are, "the terrible, the lord of warriors, the strong one, the destroyer of his enemies, he who reduces the disobedient, the exterminator of rebels," and in other cases, "the Son of the Zodiac." On some monuments he is represented in company with Merodach. In the same manner, he is represented in the magnificent colossal figures in the Museum of the Louvre, and of the British Museum, where he is seen as a god of terrible aspect, strangling in his arms a lion that appears quite small in comparison with him. With the surname of Malik (king), Adar Malik is mentioned in the Bible with "Oannes the king" (Anu Malik) (2 Kings, xvii., 31,) as the principal god of Sippara, where the inhabitants "burnt their children in the fire" in honor of these exalted ones. In general these planetary gods are only fire, secondary manifestations of the higher order. Such is



ADAR STRANGLING THE LION.

the connection between Nebo and Ao. Nebo also is distinguished as the "supreme intelligence;" he is the god of prophetic inspiration and of eloquence, and also the special guardian of royal prerogative, the protector of kings and the prototype whom they reproduce on earth. Like Bel, he has on the monuments an entirely human form with the tiara, and the dress of a king; three pairs of horns, ranged one above the other, decorate his tiara, and four large wings are often attached to his shoulders; the sceptre also is one of his common attributes.

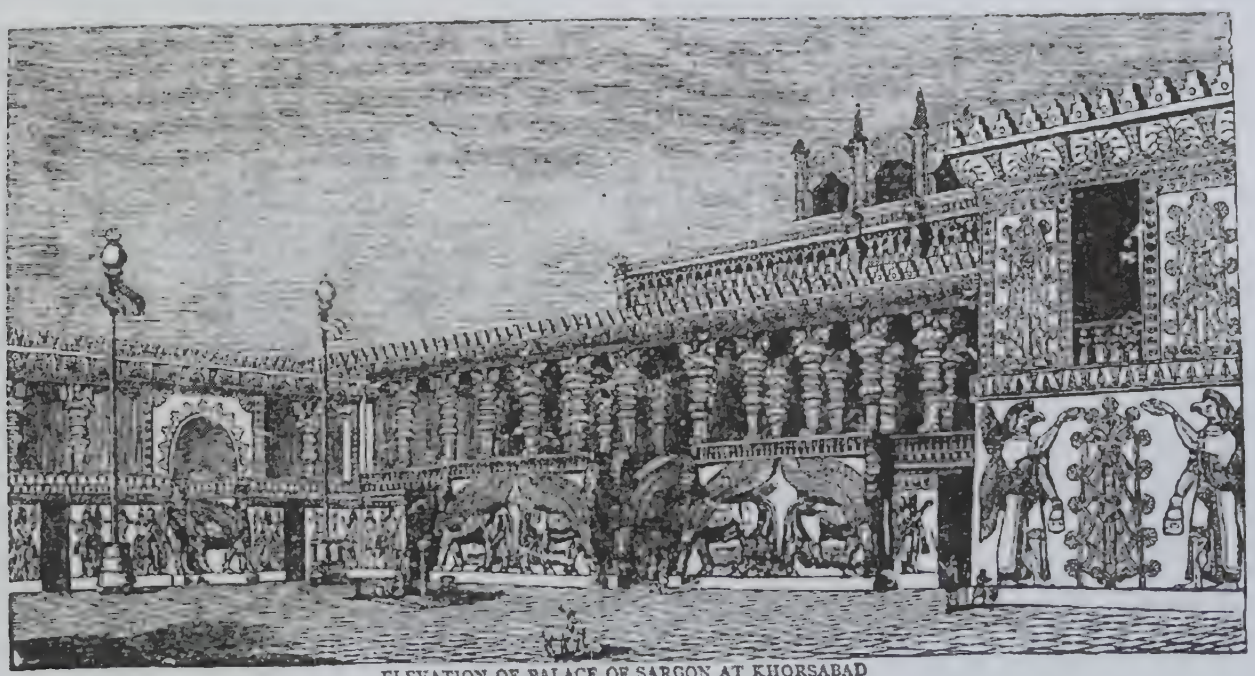
THE GREAT GODDESS ISHTAR.

Ishtar reproduces among the planetary gods Anat and Bilit, the great goddess of nature, the mother of all the gods and of all beings; she is their active and martial form, for she is called "the Goddess of Battles, the Queen of Victories, she who leads armies to the fight and is the judge of warlike exploits;" but she has a double form uniting two characters, one fierce and sanguinary, the other voluptuous, for under the names of Zarpanit and Nana she presides over the reproduction of beings, and over sensual pleasures; she is in this last character always represented naked, always full face and with the two hands on the chest. Moreover two Ishtars were always distinguished, that of Arbela (called also Arbail), and that of Nineveh, who presided over the two fortnights of the month. The plural name of this double Ishtar, Ishtaroth, was the origin of the Phœnician Ashtaroth. Nergal, whose image is very uncommon, stands on the legs of a cock, and carries a sword in his hand. The application of the name of Mars to his star was quite natural, for his titles in the inscriptions are "the great hero, the king of fight, the master of battles, champion of the gods," and also "god of the chase."

THE GENII OF ASSYRIA.

Such were the great gods of Nineveh and Babylon. Below them popular superstition believed in an immense number of personifications of inferior order, of lesser gods, or rather *genii*, whom it would be waste of time to enumerate. We must, however, mention some personages who are found on the monuments occupying an important position in the Chaldæo-Assyrian pantheon, and who were evidently other forms of the gods already named, but whose position has not as yet been precisely determined. Such is Nisroch, called also Shalman, who "presides over the course of human destiny," and who is also the protector of marriages; this is the god with an eagle's head and large wings, whose image is so common on the sculptures of the Assyrian palaces. It was in the temple of this god at Nineveh, that Sennacherib was assassinated by his sons. Possibly we ought to consider this god as another form of Oannes.

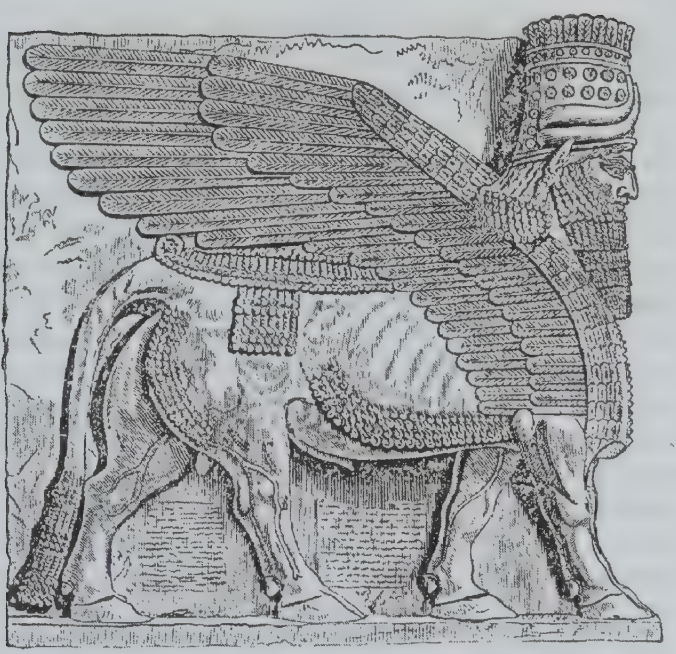
The great gods are often all invoked one after the other at the beginning of the solemn inscriptions of the kings of Assyria. Sargon has given the names of eight of them on the gates of the city he founded. "Shamash has conferred on me all I possess," says he in an inscription. "Bin gave me good fortune; I have named the great eastern gates after Shamash and Bin. Bel Dagon laid the foundation of my city, Bilit Taauth grinds like paint the elements of the world, I have named the great southern gates after Bel Dagon and Bilit Taauth. Oannes prospers the work of my hand, Ishtar leads armies to battle; I have called the great western gates after Oannes and Ishtar. Nisroch Shalman presides over marriages, the mistress of the gods presides over births; I have dedicated the great northern gates to Nisroch



ELEVATION OF PALACE OF SARGON AT KHORSABAD

AS RESTORED BY MR. FERGUSON.

Sargon's greatest work as a builder consisted in building Dur-Sargina, which is now represented by the Mound of Khorsabad. It was a mile square, and on the north-west face stood the palace platform in shape like a T. On the outer and northern portion of this platform he built his palace, the halls and chambers of which were panelled with slabs of alabaster, richly adorned with sculptures, and inscribed with the titles, exploits and annals of his reign.



THE GREAT HUMAN-HEADED EAGLE-WINGED ASSYRIAN BULL.

and Bilit." Inscriptions of such and like general purport were sculptured on the palace walls of many of the kings and also upon the bodies of the winged bulls.

WORSHIP OF THE GODS AT BABYLON.

The deity who was the principal object of worship at Babylon and at Borsippa was Bel Merodach, with his wife, Bilit or Myletta, the great nature-goddess, who assumed the two opposite forms of Taauth and Zarpanit, the one austere, the other voluptuous, like the two forms of the Venus of classical mythology. Bilit had a magnificent temple in the centre of Babylon, where most infamous customs were practiced. At Ur, the god of the city, from the remote times of Ur-Hammu, was Sin, the

moon-god; at Sippara and Larsam, Shamash, the sun; at Erech and Nipur, Bilit-Taauth, "Goddess of the Firmament." The most shameful rites were connected with the worship of Nana or Zarpanit, at Cutha.

The materialistic and profoundly immoral worship at Babylon, naturally excited extreme horror in the worshipers of Jehovah, and provoked their vehement invectives against the idols of Chaldæa. We quote the eloquent words of Baruch, that portray so vividly an always materialistic, and often obscene worship that was, in fact, no more than a constant employment of popular superstition for the profit of the priests.

"Now ye shall see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. . . . And taking gold, as it were, for a virgin that loveth to go gay, they make crowns for the heads of their gods. Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves. Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold and wood. . . . And he that cannot put to death one that offendeth him holdeth a sceptre (Nebo), as though he were a judge of the country. He (Bel Merodach) hath also in his right hand a dagger and an axe, but cannot deliver himself from war and thieves. . . . They light them candles, yea, more than for themselves, whereof they cannot see one. They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes they feel it not. . . . As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

. . . The priests also take off their garments and clothe their wives and children. . . . The women also with cords about them sitting in the way burn bran for perfume."

The most remarkable building in Babylon was the temple of Bel. It was pyramidal in shape, having eight stages. The lowest stage was 200 yards square. On the summit a golden statue of Bel, 40 feet high, stood in a shrine. There were also two other golden statues and a golden table in this shrine. At the bottom of the pyramid-temple stood a chapel with a table and two images of gold within it. Two altars stood outside of this chapel. A similar temple was at Borsippa near Babylon. It had seven stages, each decorated in one of the seven primary colors. Like all Chaldean temples, and like the Great Pyramid of Egypt, the four corners of this exactly corresponded with the four cardinal points of the compass.

CHAPTER VII.

IDOLATRY AMONG THE JEWS.

For those the race of Israel oft forsook
Their living strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads as low
Bowed down in battle, sunk before the spear
Of despicable foes, with these in troop
Came Astoreth, whom the Phœnicians call'd
Astrate, queen of Heav'n, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung.—MILTON.

THE Bible utterly condemns all idol-worship. The people of Israel from their neighbors were constantly learning of idols and were frequently led away from the worship of Jehovah to that of false gods. It will be profitable for us just here to turn aside and consider these gods. The people of Israel were descended from an idolatrous race. Joshua wrote (Chap. xxiv., 2), "Your fathers dwelt on the other side of the flood" (that is, the River Euphrates,) "and they served other gods." Rachel, when she left her father's home with Jacob, stole her father's "teraphim." These were images connected with magical rites and they were consulted as oracles in later days. Laban says: "I have augured, or foretold by observing signs." The teraphim were used in Israel even in Ezekiel's time. Laban calls his teraphim his *gods*. They were generally images with a man's head

and with bodies of various shapes, though they were quite small, being often only about two or three inches high.

THE PLAGUES AND EGYPTIAN IDOLATRY.

The people of Israel strangely sought to blend the worship of the true God and of idols, they "feared Jehovah and served strange gods." They worshiped in turn very nearly all the gods of the Canaanites, Syrians, Assyrians and many of those of the Egyptians. They were accustomed to wear amulets and charms, which were supposed to place them under the protection of the idol gods. (See Genesis xxxv., 4.) In Egypt the people of Israel were more thoroughly tainted with false gods, and it was a long while before they were cleansed of the taint. To the gods of Egypt Moses flung down the gauntlet of defiance. He dared their wrath and defied their anger. In the punishments which God sent upon Pharaoh and his people for their refusal to let the children of Israel go, the plagues of Egypt, as we call them, smote their most sacred symbols. At the command of Moses, Aaron waved his rod over the Nile and its waters were turned to blood and its fishes died. The Nile was an object of worship to the Egyptians, as were the crocodiles and some of the fish living in its waters. The frogs, in the next plague, were among the sacred animals. It was a part of the Egyptian religion that the people and especially the priests, should keep themselves scrupulously clean, and the plague of the lice was a terrible punishment. The great Egyptian beetle, the scarabæus, was sculptured on all their monuments and was an object of worship. The plague of flies or beetles was another attack upon their religion. Selected animals



SCULPTURED LOCUST.

among the cattle were worshiped. The murrain of beasts fell upon them, their being gods as the Egyptians believed them to be, could not avert the plague. The plague of boils and blains was another assault upon the purity of their persons required by their religion. The other plagues showed most effectually the utter inability of the Egyptian gods to help their worshipers, and that Jehovah, the God of Israel, was the one Supreme Being.

THE GOLDEN CALF.

With the remembrance of God's victory over the idol-worship of Egypt still fresh in their minds, the Israelites soon fell into idolatrous ways. Their leader, Moses, was absent in the mountain with God. He had gone thither to receive the commands of God, the first of which was an unqualified condemnation of all idolatry. As if to show the necessity of this command, even while Moses was so engaged, the people were demanding of Aaron that he should make them an idol. The commandments were given to warn Israel against sin. They were as a fence to keep them from falling into the mouth of hell. The Israelites recalled the visible objects of worship to which they had been accustomed in Egypt, and besought Aaron to make them gods. Weakly yielding to their urgent request, Aaron asks for their golden ear-rings, hoping, it may be, that they would not be willing to make this sacrifice. With the gold thus furnished he cast a "molten calf," the image of the Babylonish winged bull Cherub. This he placed before the Israelites as the image of the God who had led them out of Egypt. He then built an altar before the idol. In the name of Jehovah, he proclaimed a festival. God is for this cause exceedingly angry, but in answer to Moses' prayer He finally spares the people.

As Moses comes nearer to the camp of Israel, he hears the sound of their revelry, and when his eyes behold the disgraceful scenes attending the worship of the golden calf, in his anger he throws the stone tablets containing the commandments to the ground. He then causes the image to be ground into powder and strewn upon the water which the people must needs drink. Then came the awful slaughter of those who were not loyal to Jehovah. Just how far Israel had looked upon the golden calf as a mere symbol of Jehovah, it is impossible to say, but God condemns even the use of a symbol, though it may be truly said that the symbol is not itself worshiped.



GODDESS ASHTORETH, ISHTAR.

During the rest of their wandering in the desert, the people did not again commit the sin of idolatry. The terrible punishments which had fallen upon them were quite sufficient to deter them from it.

Into the fearfully wicked worship of Baal-Peor, the Israelites were led by the daughters of Moab. God sent upon them an awful punishment for this sin also. During the lives of Joshua and the elders they remained true to their allegiance to Jehovah, but the following generation

remembered not the awful penalties God visited on idolatry, and they were caught in the snare again.

BAAL-WORSHIP.

Baal was the supreme male divinity of the Phœnician and Canaanitish nations. Ashtoreth was their female divinity. The name Baal means lord. He was the sun-god. The name is generally used in connection with other names, as Baal-Gad, that is Baal the Fortune-bringer; Baal-Berith or Covenant-making Baal; Baal-Zebub, the Fly-god. The people of Israel worshiped Baal up to the time of Samuel, at whose rebuke they forsook this iniquity for nearly a hundred years. The practice was introduced again in the time of Solomon, and it continued to the days of the captivity.



PHŒNICIAN GODDESS ASTARTE.

During the life of all the judges, Israel worshiped Baal. As soon as Gideon was dead, the Israelites, who had during his lifetime been less devout in this direction, returned to it again with energy. As if in mockery of the covenant made with Jehovah, they chose to worship Baal-Berith, "Baal of the Covenant." We are told that this Baal's temple was a fortress, and that his treasury was filled with the silver brought in great

abundance by his worshipers. Before the story of Samson is told the striking words are used, "the children of Israel did evil again in the eyes of Jehohah, and Jehovah gave them again into the hands of the Philistines." *Idolatry was their national sin.* From Judges xvii. and xviii., we see that often the Israelites tried to carry on both the worship of Jehovah and of idols, like the Saxon king who is said to have had both an altar to Christ and an altar to the devils in his chapel-cave. Strange to say, Moses' own son, Jonathan, was the priest in the idol-temple of the gods of the tribe of Dan. These idols were destroyed by the Philistines. It was the custom of heathen nations to carry their idols before them into battle. Idolatry was not due to popularity alone, it was not followed merely as a fashion, for it was often carried on secretly. (Isaiah lvii., 8, and Hosea ix., 1, 2.)



THE AMMONITE FIRE-GOD MOLOCH.

Under Samuel idolatry was formally renounced by the Israelites. But Solomon's foreign wives brought with them the gods of their own nations. So the gods of Ammon, Moab and Sidon were openly worshiped; three of the summits of Olivet were covered with the altars of Ashtoreth, Chemosh and Moloch, the fire-god. The offering of human sacrifice was a part of the worship of Moloch. The ceremony is supposed to have been as

follows: The priest stood on a platform in front of the idol, and while the people bowed down and murmured their prayers, he placed in the hands of the idol the sacrifice, frequently a little babe. By some cruel machinery the idol's hands came together crushing the child, while the musicians beat their drums to drown its cries.

Rehoboam and Jeroboam both led Israel more deeply into idolatry. Jeroboam erected golden calves, the statues of the Egyptian god Apis, at Bethel and at Dan. To their use temples were devoted and services, copied probably from the Mosaic ritual, were held. Incense and sacrifice was offered before them. Asa, and Jehosophat after him, removed all the relics of idolatry.

With Ahab's coming to the throne, Baal's worship was re-established. This was done at the request of Jezebel, the Sidonian princess. Ahab did "more to provoke Jehovah, God of Israel, to anger than all the kings of Israel before him." From this time Baal-worship is interwoven with all the life of Israel. The idolatrous priests became more and more numerous and important, being patronized by the court and fed at the royal table. Finally came the grand trial scene. As in Egypt long before, God was once more about to vindicate His supremacy. On Mount Carmel the trial took place.

> "By scores, by hundreds, chanting to their god,
> Clad in white stoles with frontlets of red gold,
> Baal's prophets marched.
> The crowd through all its myriad ranks was still,
> With wide, expectant eyes the king in front.
> Forth stepped Elijah; melancholy fire
> Burned in his swarthy-glowing eye; he looked
> In angry love, impatient, scornful grief,
> Wonder and pity, on the multitude.
> 'How long,' he cried, with voice like autumn blast,
> 'How long, O Israel, halt ye between two?

If Jah be God, then serve ye Him: if Baal,
Then Baal.' The great crowd stretched to him, and rocked
In mighty agitation to and fro.
The gray crags caught his words, and echoed them
To Carmel's crest; it threw them to the peak,
Snow-crowned, of Lebanon, which tossed them far
Along the surges of the boundless sea.
He spake again: 'The God that answereth
By fire, let Him be God.' As when a wave,
That rears itself, a wall of polished glass,
For leagues along the shore, and hangs in air,
Falls with one deafening crash, so rose the shout
Of answering acclamation from the crowd.
White-faced, with restless lips and anxious eyes,
Baal's prophets heard, their hundreds cowed and mute
Before one man They dared not, in mere shame,
Decline the challenge. While the dusky gray
Of earliest dawn was fluttering into blue
They built their altar; and when first the sun
Showed his clear forehead on the mountain-tops
Their chanted prayer to the appearing Baal
Rose loud and shrill, that he would stretch his hand
With burning torch to light the sacrifice
And prove himself a god. The sun rose calm,
Springing as if in joy from earth's low hills,
Upon the vaulted radiance of the sky,
All unregarding these his worshipers.
The hymns' last echoes died away; the sun
Burned with fierce heat, swift striding up the blue.
Standing on that scorched hill, we felt his rays
Prick like sharp spear-points. Then I heard again
Elijah's voice. I had been watching close
Baal's prophets, but I now looked straight at him.
A fearful gleam was in his eye, a mirth
Too stern, methought, for man of woman born;
His glance was vexing those robed prophets more
Than the sun's fire; and then he gave it words.
'Might he not spare one little spark, but one,
Your fine god riding there,' he cried, 'to light
Your sacrifice? He surely has enough;
He's burning you, if not your offering.

Poor souls, I pity you!' They screamed for rage.
'A little louder,' smiled he, 'for perhaps
In his warm chariot he has fallen asleep.'
They leaped, they danced, they cut themselves with knives,
Till the blood soaked their robes and poured in streams
From their lanced foreheads. Then he laughed aloud
Great shouts of laughter, till the echoes rang
From crag to crag on Carmel. 'Keep it up,
Another dance!' he shrieked; 'another song!
Leap rather higher; never grudge some drops
Of your dear blood, so precious in his sight.
Ye know he is a god, my reverend friends;
How often have ye told the people so?
Your pretty speeches and the miracles
Which ye have shown them, these were not, of course,
Mere lies accursed. He is a god, you know.
Louder, I say; he's old, perhaps, and deaf;
Out with your beards—that 's hopeful—crack your throats
In yelling chorus. Good, good—ha, ha, ha!'
He rubbed his hands, waved wildly in the air
His sheep-skin mantle, laughed until the tears
Streamed down his face, and all his body shook
With paroxysms of mirth and scorn. Ah me!
That laughter sounded fearfully, and seemed
Not human in its fiery ruthlessness.
But as he stood on Carmel, charred and gray,
A dead land lay below, his native land;
And the white corpse-eyes made appeal to him
Against its murderers, murderers of the truth,
Baal's lying prophets. Furthermore, I think
That this Elijah is not to be judged
Like common men. The little rippling lake,
Safe hid among the hills, can never know
The ocean's tempests.—So they writhed and tore,
In ecstasies of grief and rage. At last
They hung their heads in mute despair, and looked
Upon the ground.

Elijah stood erect,
Terrible earnestness and majesty
Now sitting on his brow. Twelve stones he took—
Mark, twelve; this challenge in the full name

Of Israel as it stooped to David's hand,
And with one mighty throb the multitude
Approved Elijah's purpose;—twelve smooth stones
From Carmel's side, and with them he repaired
Jehovah's altar. Then, at his command,
We filled the trench with water, till it ran
Around the altar like a surging stream,
And washed the stones, and soaked the wood beneath
The sacrifice. He knelt upon the ridge,
Against the golden, placid sky of eve;
Brief, simple, clear, his words arose to heaven;
'That God would testify unto Himself
And to His prophet, and would turn the hearts
Of His own people back to Him again.'
Scarce had he spoken, when a broad white glare,
Scattering earth's light like darkness in its path,
Keener than lightning, calmer than the dawn,
The sword of God that proveth Him by fire,
That proveth Him by fire in every age,
Stooped from above and touched the sacrifice.



JEHOVAH'S TRIUMPH OVER BAAL.

In the white blaze the sun grew wan, and hung
Like a pale moon upon the glimmering sky.
The fierce flame licked the water up, the wood
Crackled aloft, the very altar stones
Glowed fiery red. The pillared smoke arose
Through the hushed air in towering flawlessness,
Then spread out calm and broad, like God's own face
Breathing acceptance. But Baal's prophets shook
In utter fear, and smote upon their breasts,
And groveled, moaning, down into the dust.
Clear broke the shout from that great multitude,
'Jah is the God! Jehovah He is God!
'Take them,' Elijah said; 'let none escape.'
We closed around Baal's prophets, thrust them down
To where the thirsty Kishon slowly crawled.
There made Elijah bare his arm, and score
By score he slew them. From the heap of dead
Oozed a broad rill of blood, that swelled the wave
Of slumbrous Kishon."

This was a severe blow to this form of idolatry in Israel for the time being. But in Judah, Baal continued to be worshiped. Baal and other gods were worshiped at their own shrines. Ahaz built altars to them at every corner of Jerusalem, and high-places in every city of Judah, replacing the brazen altar of burnt-offering by one made after the idol altar at Damascus.

The time for the final act in the drama of abominations is at hand. The last scene opens with the captivity at Babylon. One would expect that this terrible punishment would immediately cause Israel to turn to the true God, but it did not. In the land of their captivity they took to them foreign wives and with them their idols. But there were, through all the history of the Jews, a faithful few who adhered to the pure worship of one God. Even at the time when Baal-worship was most prevalent there were 7,000 in Israel who had not bowed the knee

to Baal (1st Kings, xxix., 18). Excepting these few, the chosen people were almost as much given to idolatry as any nation around them. "Israel for many days had no true God, and no teaching priest, and no law" (2d Chronicles, xv., 3).

Foreign wives, foreign allies, and the unnatural tendency to desire visible objects of worship caused this prevalence of idolatry in the very nation to which God made especial revelations of His character and purposes. In spite of God's promises and threats, commands and entreaties, punishments and pardon, Israel still sinned.

The false gods mentioned in the New Testament and some of those referred to in the Old Testament, will be spoken of further on in describing the religions to which they severally belonged.

CHAPTER VIII.

THE GODS OF GREECE.

There, where now, as we're by sages told,
Whirls on high a soulless fiery ball,
Helios guided then his car of gold,
In his silent majesty o'er all.
Oreads then these heights around us filled,
Then a dryad dwelt in yonder tree,
From the urn of loving naiads rilled
Silver streamlets foamingly.

FRIEDRICH VON SCHILLER.

THE religious system of the Greeks is the embodiment of beauty. No other worship that has ever existed so encouraged the taste for art as this. Its literature, its mythological stories, its idols and its temples still control and, to a great extent, shape the art ideas of the world. Its devotees have above all other people possessed a perception of beauty of form and a fondness for representing it.

The people of Greece appear to have originally come from the north-western part of Asia Minor. They were called the Hellenes. The worship which they brought from Asia was the worship of the "Heaven-Father," the unseen one who dwells in ether, whose temple is the sky, and whose altar is properly placed upon the mountain-top. The Hindus called the same being Dyaus-pitar; the Romans, Diovis-pater or Jupiter; the Greeks, Zeus-pater. One can readily see the resemblance between these names, and the evidence they bear to the fact that

these nations all came originally from one common stock. As the primal Greek race separated into various parts of Greece different forms began to arise. As sailors from other lands arrived on their shores, they brought their own gods with them, and thus many new gods were introduced into Greece.

The lively imagination of the Greeks and the out-door life of their primitive state produced a number of tales and legends about the gods. Some of these were based on the tales with which their forefathers were familiar in their early home in Asia. The people lived in separate villages. Wandering minstrels and merchants carried these tales of gods and heroes from village to village. Poets then caught them up and adorned them with the touches of a livelier fancy. Thus soon a rich and luxuriant system of legendary lore was in possession of the whole people.

Just as is the case with other nations, the beings called gods by the Greeks are but the personifications of the powers and objects of nature, and the legends but represent the courses of nature and its operations. To these primitive notions imagination afterwards added, and poetry clothed the whole with a warm glow. Thus was formed the popular Greek faith.

ORIGIN OF THE WORLD AND OF THE GODS.

According to the ideas of the Homeric and Hesiodic ages, it would seem that the world was a hollow globe, divided into two equal portions by the flat disk of the earth. The external shell of this globe is called by the poets brazen and iron, probably only to express its solidity. The superior hemisphere was named Heaven, the inferior one Tartarus. The length of the diameter of the hollow sphere is given thus by Hesiod. It would take, he

says, nine days for an anvil to fall from heaven to earth; and an equal space of time would be occupied by its fall from earth to Tartarus. The luminaries which gave light to gods and men shed their radiance through all the interior of the upper hemisphere; while that of the inferior one was filled with eternal gloom and darkness, and its still air was unmoved by any wind.

The earth filled the centre of the universe in the form of a round flat disk, or rather cylinder, around which the river (the ocean) flowed. Hellas was probably regarded as the centre of the earth; but the poets are silent on this point. They are equally so as to the exact central point, but probably viewed as such Olympus, the abode of the gods. In after times Delphi became practically the *navel of the earth.* The sea divided the terrestial disk into two portions, which we may suppose were regarded as equal. These divisions do not seem to have had any distinctive names in the time of Homer. The northern one was afterwards named Europe; the southern, at first called Asia, alone, was in process of time divided into Asia and Libya, the former comprising all the country between the Phasis and the Nile, the latter all between this river and the western ocean.

In the sea, the Greeks appear to have known, to the west of their own country, southern Italy, Sicily and Spain, though their ideas respecting these countries were probably vague and uncertain. The imagination of the poets, or the tales of voyagers, had placed in the more remote parts of it several islands, such as the Ogygian, the isle of Calypsó; the Ææan, that of Kirké; the Æolion, that of Æolos; Scheria, the abode of the Phæakians—islands in all probability as ideal and as fabulous as the isles of Panchaia, Lilliput, or Brobdignag, though both ancients and moderns have endeavored to assign

their exact positions. Along its southern coast lay, it would appear, the countries of the Lotos-eaters, the Cyclops, the Giants and the Læstrigonians. These isles and coasts of the western part of the sea were the scenes of most of the wonders of early Grecian fable. There, and on the isles of the ocean, the passage to which was supposed to be closed to the island of Kirké, dwelt the Sirens, the Hesperides, the Græcæ, the Gorgons and the other beings of fable, whose varied deeds make up the ever interesting narratives of the ancient mythology.

The Greeks of the early ages knew little of any people except those to the east and south of their own country, or near the coast of the Mediterranean. Their imagination, meantime, had peopled the western portion of this sea with giants, monsters and enchantresses; while they placed around the edge of the disk of the earth, which they probably regarded as of no great width, nations enjoying the peculiar favor of the gods, and blessed with happiness and longevity—a notion which continued to prevail even in the historic times.

The entrance to the city or palace of the gods on Olympus was closed by a gate of clouds kept by the goddesses named the "Seasons;" but the cloudy valves opened spontaneously to permit the greater gods to pass to and fro on their visits to the earth, thus linking with earth's phases the approaches or departures of the gods.

Tartarus was unvisited by the light of day. It was regarded as the prison of the gods, and not as the place of torment for wicked men, being to the gods what Erebus was to men—the abode of those who were driven from the supernal world. The Titans, when conquered, were shut up in it; and in the Ilias, Zeus menaces the subordinate and refractory gods with banishment to its murky regions.

THE GENERATIONS OF THE GODS.

Chaos (void space) was first: then came into being "broad-breasted" Earth, the gloomy Tartarus and Love. Chaos produced Erebus and Night, and this last bore to Erebus Day and Ether.

Earth now produced Uranos (Heaven), of equal extent with herself, to envelop her, and the mountains and Pontos (Sea). She then bore to Uranus a mighty progeny—the Titans; six males and six females. She also bore the three Cyclops and the three-hundred handed ones, Hottos, Briareus and Gyges. These children were hated by their father, who, as soon as they were born, thrust them out of sight in a cavern of mother Earth, who, grieved at his conduct, produced the substance of hoary steel, and, forming from it a sickle, roused her children, the Titans, to rebellion against him; but fear seized on them all except Kronos, who, lying in wait with the sickle with which his mother had armed him, mutilated his unsuspecting sire. The drops which fell to the earth from the wounds gave birth to the Erinnyes, the Giants and the Mehan nymphs; and from what fell into the sea sprang Aphrodité, the goddess of love and beauty.

Earth finally, after the overthrow of the Titans, bore by Tartaros her last offspring, the hundred-headed Typhœus, the father of storms and whirlwinds, whom Zeus precipitated into Tartarus.

Rhea was united to Kronos. Kronos, having learned from his parents, Heaven and Earth, that he was fated to be deprived by one of his sons of the kingdom which he had taken from his father, devoured his children as fast as they were born. Rhea, when about to be delivered of Zeus, besought her parents to teach her how she might save him. Instructed by Earth, she concealed him

in a cavern of Crete, and gave a stone in his stead to Kronos. This stone he afterward threw up, and with it the children whom he had devoured. When Zeus was grown up, he and the other children of Kronos made war on their father and the Titans. The scene of the conflict was Thessaly; the former fought from Olympus, the latter from Othrys. During ten entire years the conflict was undecided; at length, by the counsel of Earth, the Kronids released the Hundred-handed and called them to their aid. The war was then resumed with renewed vigor, and the Titans were finally vanquished and imprisoned in Tartarus, under the guard of the Hundred-handed. The Kronids then, by the advice of Earth, gave the supreme power to Zeus, who, in return, distributed honors and dominion among the associates of his victory.

GODS OF THE GRECIANS.

The Greeks of the early ages regarded the lofty Thessalian mountain named Olympus as the dwelling of their gods. In the Odyssey, where the deities are of a character far more dignified and elevated than in the Ilias, the place of their abode shares in their exaltation; and it may almost be doubted if the poet who drew the following picture of Olympus could have conceived it to be no more than the summit of a terrestrial mountain:

> "Olympus, where they say the ever firm
> Seat of the gods is, by the winds unshaken,
> Nor ever wet with rain, nor ever showered
> With snow, but cloudless ether o'er it spreads,
> And glittering light encircles it around,
> On which the happy gods aye dwell in bliss."

Man loves to bestow his own form upon his gods, as being the noblest that he can conceive. Those of Homer

are all of the human form, but of far larger dimensions than men; great size being an object of admiration both in men and women in those early and martial ages. Thus, when the goddess Athena ascends as driver the chariot of Diomedes,

> Loud groaned the beechen axle with the weight,
> For a great god and valiant chief it bore;

when in the battle of the gods Arés is struck to the earth by this goddess, he is described as covering seven plethra of ground; the helmet of the goddess herself would, we are told, cover the footmen of a hundred towns; when Hera is about to make an oath she lays one hand on the earth, the other on the sea; the voice of Poseidón and Arés are as loud as the shout of nine or ten thousand men.

The gods can, however, increase or diminish their size, assume the form of particular men, or of any animals, and make themselves visible and invisible at their pleasure. Their bodies are also of a finer nature than those of men. It is not blood, but a blood-like fluid named *ichór*, which flows in their veins. They are susceptible of injury by mortal weapons; the arrows of Herakles violate the divine bodies of Hera and Hades. Diomedes wounds both Aphrodite and Arés. They require nourishment as men do; their food is called Ambrosia, their drink Nectar. Their mode of life exactly resembles that of the princes and nobles of the heroic ages. In the palace of Zeus, on Olympus, they feast at the approach of evening, and converse of the affairs of heaven and earth; the nectar is handed round by Hebe (*youth*); Apollo delights them with the tones of his lyre; and the Muses, in responsive strains, pour forth their melodious voices in song. When the sun descends each god retires to re-

pose in his own dwelling. They frequently partake of the hospitality of men, travel with them, and share in their wars and battles.

With the form of men the Homeric gods also partake of their passions. They are capricious, jealous, revengeful, will support their favorites through right and wrong, and are implacable toward their enemies or even those who have slighted them. Their power was held to extend very far; men regarded them the authors of both good and evil; all human ability and success was ascribed to them. They were believed to have power over the thoughts of men, and could imperceptibly suggest such as they pleased. They required of men to honor them with prayer, and the sacrifice of oxen, goats, sheep, lambs and kids, and oblations of wine and corn, and fragrant herbs. When offended, they usually remitted their wrath when thus appeased.

The Homeric gods have all different ranks and offices; Olympus being, in fact, regulated on the model of a Grecian city of the heroic ages. Zeus was king of the region of the air and clouds, which had fallen to him by lot on the dethronement of his father Kronos; the sea was the realm of his brother Poscidón; the under-world fell to Hades in the division of their conquests; earth and Olympus were common property. Zeus, however, as eldest brother, exercised a supremacy, and his power was the greatest. The other inhabitants of Olympus were Hera, sister and spouse of Zeus; Apollo, the god of music and archery; his sister Artemis, the goddess of the chase, and their mother Leto; Aphrodite, goddess of love, and her mother Dione; Arés, god of war; Pallas-Athene, goddess of prudence and skill; Themis, goddess of justice; Hermoias, god of grain; Hebe, the attendant of the Olympian king and queen and Isis,

their messenger; Hephæstos. the celestial artist, and Pæeon, the physician; and the Muses, the Graces and the Seasons. Poseidón was frequently there; but Demeter, the goddess of agriculture, and Dionysius, the god of wine, do not appear among the residents of Olympus. The Nymphs and the River-gods occasionally visited or were summoned to it. Eos, Helios and Selene, rose every day out of the ocean-stream, and drove in their chariots through the air, shedding their cheering beams abroad.

All the dwellings of the gods upon Olympus were of brass or copper, the metal which was in the greatest abundance in Greece. Hephæstos was architect and smith; he formed all the arms, household furniture, chariots and other articles in use among the Celestials; but their dress, especially that of the goddesses, appears to have been the workmanship of Pallas-Athene or of the Graces. The gold which proceeded from the work-shop of Hephæstos was filled with automatic power; his statues were endowed with intelligence; his tripods could move of themselves; he made the golden shoes, or rather soles, with which the gods trod the air and the waters, or strode with the speed of winds, or even of thought, from mountain to mountain upon the earth which trembled beneath their weight. The chariots of the gods and their appurtenances were formed of various metals. That of Hera, for example, is thus described:

> "Then Hebe quickly to the chariot put
> The round wheels, eight-spoked, brazen, strong
> Axle of iron. Gold their fellies were,
> And undecaying, but thereon of brass
> The tires, well-fitting, wondrous to behold.
> Of silver was the rounded nave of each;
> The body was hung by gold and silver cords,
> And two curved sides encompassed it about.

The pole was silver, and upon its end
She tied the beauteous golden yoke, and bound
On it the golden braces fair; the steeds,
Swift-footed then beneath the yoke were led
By Hera, eager for the war and strife."

These chariots were drawn by horses of celestial breed, which could whirl them to and fro between heaven and earth, through the yielding air, or skim with them along the surface of the sea, without wetting the axle. They were only used on occasions of taking a long journey, as when Hera professes that she is going to the end of the earth to make up the quarrel between Okeanos and Tethys; or on occasions in which the gods wished to appear with state and magnificence. On ordinary occasions the gods moved by the aid of their golden shoes; when at home in their houses, they, like the men of those ages, went bare-foot.

The Greeks tell almost innumerable stories of their gods, and their adventures, love-escapades and wars. Some are wonderfully beautiful, others humble or grotesque. Their heroes come in for a share of the honors paid the gods. We can compare these stories with the legends of other nations, and see the wondrous resemblance between them.

SPECIMEN STORIES FROM GREEK MYTHOLOGY.

It will be possible to introduce but a few of the very many Greek legends and myths. We choose to give a few fully, rather than to give many imperfectly.

HERMES AND APOLLO.

Hermes was born of the mountain-nymph, Maia, in a cavern of Mount Kylléné, in Arcadia. He had scarcely been laid in his cradle, when he got up and set off for

Pieria, to steal cows from Apollo. As he was going out he met a tortoise, which he caught up and carried back to the cave; when, quick as thought, he killed the animal, took out the flesh, adapted reeds and strings to the shell, and formed from it the Phormin or Lyre, on which he immediately played with perfect skill. He then laid it up in his cradle, and resumed his journey.

He arrived by sunset in Pieria, where the oxen of the gods fed under the care of Apollo. He forthwith separated fifty cows from the herd and drove them away, contriving to make them go backwards; and throwing away his sandals, bound branches of myrtle and tamarisk under his feet, that the herdsman-god might have no clew by which to trace his cattle. As he passed by Onchéstos in Bæotia, he saw an old man engaged in planting his vineyard, whom he strictly charged not to tell what he had seen. He then pursued his way by shady hills, resounding vales and flowery plains, and as the moon was rising arrived with his booty on the banks of the Alpheios in the Peloponnése. He there fed and stalled his kine, made a fire, killed, cut up, and dressed two of them, and even made black puddings of their blood, and then thriftily spread their skins to dry on a rock. He burned the heads and feet, and put out the fire, effacing all signs of it, and flung his twig-sandals into the river. With daybreak he slank home and stole into his cradle, not unobserved by his mother, who reproached him with his deeds; but he replied that he was resolved by his actions to procure admission for her and himself to the assembly of the gods.

In the morning Apollo missed his kine; he set out in search of them, and met the old man, who informed him of his having seen a child driving cows along. He comes to Pylos, where he sees the traces of his cattle, but is amazed at the strange foot-prints of their driver. He

proceeds to the fragrant cave of the nymphs, and Hermes on seeing him gathers himself up under the clothes, afraid of the god. Apollo takes the key, opens and searches the three closets where the nymph kept her clothes, ornaments and food, but to no purpose. He then threatens the child that he will fling him into Tartarus unless he tells him where the cows are; but Hermes stoutly denies all knowledge of them, and even very innocently asks what cows are. Apollo pulls him out of the cradle and they agree to go and argue the matter before Zeus. Arrived in Olympus, Apollo relates the theft, and tells what reasons he had for suspecting the baby of being the thief. All this is, to the great amusement of the Celestials, stoutly denied and its absurdity shown by the little fellow, who still has his cradle clothes about him. Zeus, however, gives judgment against Hermes, and the two brothers are sent in search of the missing kine. They come to Pylos, and Hermes drives the cattle out of the cave. Apollo misses two of them; to his amazement he sees their skins on a rock, and is still more surprised, when, on going to drive the others on, he finds the art of Hermes had rooted their feet to the ground. Hermes then begins to play on his lyre, the tones of which so ravish Apollo that he offers him the cows for it. The young god gives him the lyre, and receives the cattle. The divine herdsman also gives him his whip, and instructs him in the management of the herds.

THE LOTUS-EATERS AND THE CYCLOPS.

Odysseus when on his return from Troy, encountered a violent north-east wind, which drove him for nine days, until he reached the country of the Lotus-eaters. He sent three of his men to see who the inhabitants were. These men on coming among the Lotus-eaters were

kindly entertained by them, and given some of their own food, the Lotus plant, to eat. The effect of this plant was such, that those who tasted it lost all thoughts of home and wished to remain in that country. It was by main force that Odysseus dragged these men away, and he was even obliged to tie them under the benches of his ship.

Then he sailed to the westward and came to the land of the Cyclops. These were a rude, lawless people, who neither planted nor sowed, but whose land was so fertile as spontaneously to produce for them wheat, barley and grapes. They dwelt in caves, and each without regard to others governed his wife and children.

In front of one of their harbors lay a beautiful island, well-stocked with goats. Leaving his fleet at this island, Odysseus went with one ship to the mainland. Here he entered the cave of a Cyclops, Polyphemus by name. When Polyphemus returned in the evening with his flocks and found strangers there, he asked who they were. Odysseus said that they had been shipwrecked, and appealed to his mercy and reverence for the gods. Polyphemus cared for neither and he seized and killed and devoured two young Greeks. The door of the cave was closed with an immense rock, so that, if they killed Polyphemus, they could not have escaped, for they could not move the rock. The next night, though, when Polyphemus was in a drunken sleep, they took his staff, which was as large as a mast, heated it in the fire, and put out his one eye. When the giant roared out with pain, the other Cyclops came to see what was the matter. Odysseus had told him that his name was *Nobody*. So when he called out that Nobody was killing him, they thought him dreaming. Next morning when Polyphemus turned out his sheep and goats, which were of great size, the

Greeks fastened themselves beneath their bellies and so escaped. After they had put out to sea a little way, Odysseus called out his true name, and the angry Cyclops hurled great stones at him, and nearly destroyed his ship.

HERCULES' TWELVE TASKS.

In obedience to the god Zeus, Hercules was made to serve Eurystheus, who gave him twelve tasks to perform. The first task was to bring the skin of an unconquerable lion, the Nemean. Hercules choked the lion. The second task was to destroy the nine-headed hydra, or water-snake. He cut off the heads, but two sprang up where one was cut off. Then his companion with a torch burned the necks where the heads were cut off by Hercules the second time. The third task was to bring the golden-horned hind alive. He wounded and then caught her. The fourth task was to bring an immense wild boar alive. The fifth task was to cleanse the immense stables of King Augeas in one day. This he did by mining the rivers Penios and Alpheios. The sixth task was to drive away the stymphalid water-fowl. A goddess gave him brazen clappers, the beating of which made the birds rise from their hiding-places, when Hercules destroyed them with his arrows. The seventh task was to fetch the wild and furious Cretan bull. The eighth task was to bring the Centaurs of Thrace. The Centaurs were horses with the heads and upper half of the human body. The ninth was to bring the girdle of the mighty queen of the Amazons. The tenth was to bring the purple-headed oxen of the Ruddy-isle. The eleventh was to bring the apples of the Hesperides. After meeting with various adventures he reached the place where they were, and while he upheld the heavens Atlas plucked the apples, which Hercules, by a cute device, secured from him.

The twelfth task was to bring Cerberus from the underworld. All his tasks were accomplished. The whole story of the hero Hercules is intensely interesting.

THE PHIDIAN JUPITER.

Zeus—the Jupiter of the Romans—the chief, was the earliest of the national gods. The great place of his worship was at Olympia. Here was the magnificent statue of Jupiter, made by the famous Phidias. This statue was sixty-five feet high. The frame-work, of cedar and olive wood, was covered with ivory and gold. His throne was of cedar wood, inlaid with ivory and precious stones. In his right hand he held a statue of victory, and in his left a sceptre surmounted by the eagle. The footstool was supported by sphinxes, and the throne was of cedar wood, inlaid with ivory, the ebony pedestal was covered with sculptured scenes of his life and adventures. Probably no idol of ancient or modern times exceeds this in its majestic, massive beauty. Neither ivory nor gold were plentiful in Greece, yet so devoted were the people that they provided the immense quantity for this idol readily. The gold plates were one-eighth of an inch thick, and were worth then over $600,000, equal to an immense sum in our days. At Olympia, as at the Isthmus of Corinth, games were held at the yearly religious festivals. From these games the apostle Paul derived many of the metaphors so frequent in his writings.

GRECIAN TEMPLES AND WORSHIP OF PAUL'S DAY.

Paul, the Christian Missionary, came into contact with the heathenism of both Greece and Rome. In Athens, Corinth and Ephesus especially he was brought face to face with idols and temples. The story of his visit to these places as told by Luke (Acts xvii., xviii. and xix.),



IMAGE OF JUPITER, MADE BY THE CELEBRATED SCULPTOR, PHIDIAS.

and by Paul (in his letters to the Corinthians and Ephesians) presents a vivid picture of the condition of the Greek religion in its latest development. Soon the whole system was to lie in ruins, its temples were to be forsaken, its idols destroyed, its worship forgotten. This mighty change was to be produced by the power of God working through one weak man, belonging to what was everywhere regarded as a narrow-minded race, and without any backing of pomp, or power, or wealth.

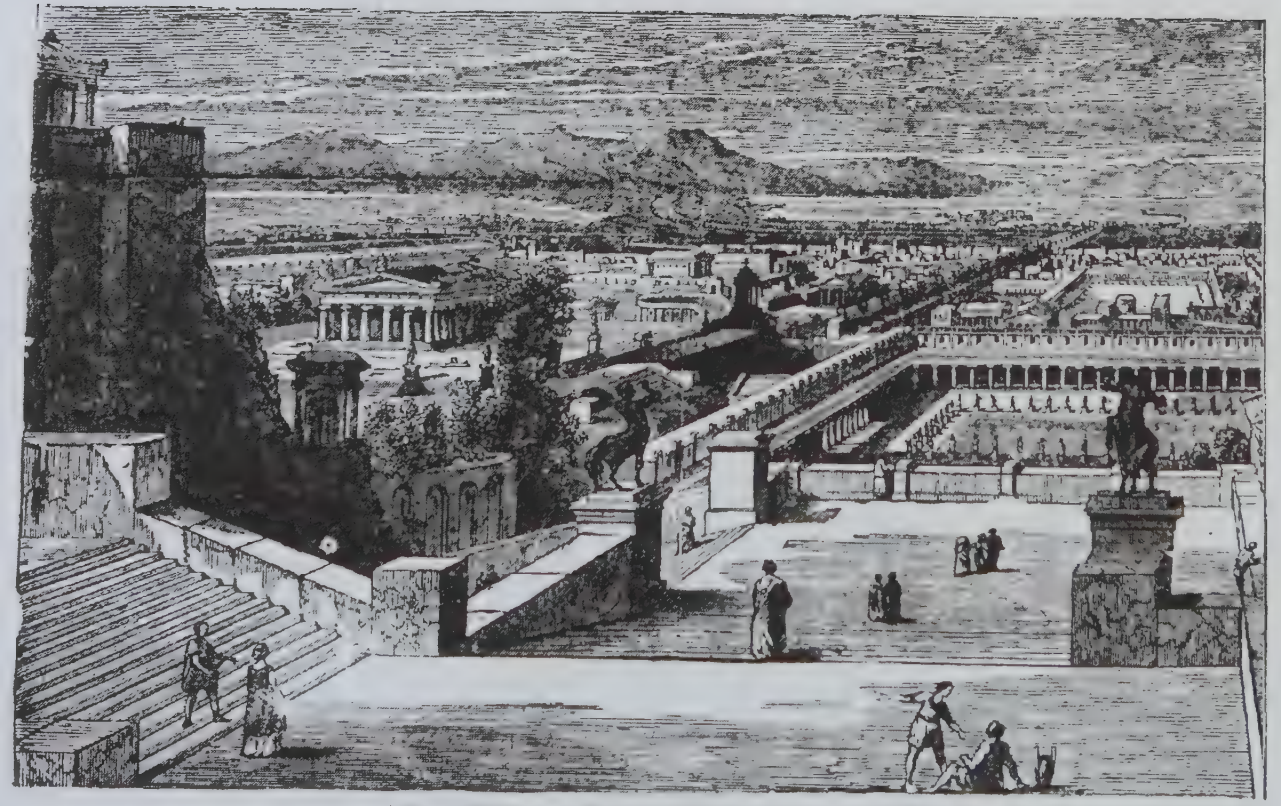
THE CITY CROWDED WITH IDOLS.

As Paul entered the gate-way of the Piræus at Athens, he was met immediately with the proofs of the intense devotion of the Athenians to their worship. Before him stood Minerva's temple and the image of Neptune, her rival, seated on horseback, holding his trident. Passing on he came, after a little, to the temple of Ceres with the images sculptured by the far famed Praxiteles. A little further on his eyes must have fell upon Bacchus's temple and the images of Zeus, Minerva, Apollo, Mercury and the Muses. All around him are temples, statues, altars and shrines, and the news-seeking Athenians gather about him. Every public place and building was accounted sacred. The market-place (the Agora) and the Acropolis were crowded with temples and altars to the gods, and even to deified virtues. There were altars to Fame, to Modesty, to Persuasion and to Pity. And, lest they should by any chance leave out any god or being who might help or injure them, they built an altar to *An Unknown God.* With all their worship they had not found the true God.

The magnificent Parthenon—the Virgin's House—was the glorious temple erected to Minerva's honor. Within it was the colossal statue of ivory and gold, made by the

famous Phidias, rivaled only by the same artist's statue of Jupiter. In the midst of all this idolatry, what thought was in the mind of Paul? "His spirit was stirred within him when he saw the city crowded with idols." It was said in those days that it was easier to find an idol in Athens than a man.

The Athenians led Paul away to the Areopagus. Here the judges sat in the open air, upon seats hewn out of the rock. A temple of Mars crowned the height. Before Paul's view the whole city with its maze of temples, shrines and statues, was spread out. The intensely earnest Christian Apostle stood before the frivolous heathen crowd. He is alone, yet not alone. His Master is with him. He quails not, he minces no matters, he speaks boldly, fearlessly. He recognizes their intense religiousness (if we may so call it). He declares the truth that the Deity does not dwell in temples made with hands, even with the hundreds of temples before him. With the recollection of Phidias's famous statues fresh in mind and the countless idols before his view he declares that the Deity is not to be likened to forms in gold, silver or stone, graven by art and man's device. The city is, apparently, scarcely moved, but the leaven has been put in, and soon the whole lump will be leavened. A few years pass by and the worship of Athens is only a remembrance. Close by Athens was one city which Paul visited and where he founded one of the strongest Christian churches. This city was held in bad repute in all the world on account of its licentiousness. It was not only the seat of wealth and splendor, but also a den of vice. "To Corinthianize" meant to play the wanton. The worship in the temple of Venus was of the most shameful character. To the north-east of Corinth was the temple of Neptune, where the celebrated Isthmian games were celebrated.



BIRD'S-EYE VIEW OF THE TEMPLE OF DIANA AT EPHESUS.

DIANA OF THE EPHESIANS.

Ephesus was the central city of Asia Minor. One of its buildings ranked in importance above all others—the Temple of Diana. This was reckoned as one of the wonders of the world, and the Ephesians were wont to speak of Diana as the goddess whom all the world worshiped. The temple had been once destroyed, and then rebuilt with great magnificence. The ladies of Ephesus, at its rebuilding, had given their jewelry. Alexander offered immense riches to the Ephesians, if they would but permit him to have his name inscribed on its walls; but they would not consent. This was the rallying-point of heathenism in Paul's day. The temple was 425 feet long, 220 broad, and its columns were 60 feet high. There were 127 columns, each the gift of a king. Only a part of it was roofed over, and this was with cedar. The remaining parts were rich with statuary and columns. "It is probable that there was no building in the world in which was concentrated a greater amount of admiration, enthusiasm and superstition."



MEDAL OF DIANA.

The first statue of Diana of Ephesus was a shapeless black stone—an aerolite—which had fallen from the sky. Afterwards her images were made of wood. She is covered with breasts and with the heads of animals. She is supposed to represent the natural fertility of the earth.

Diana was not worshiped in the temple only. Number-

less little shrines, containing models of Diana in silver or gold, or even wood, were made to be carried about one's person, to be set up on household altars or carried in processions. There was carried on at Ephesus an extensive trade in these. The worship of Diana, in all its parts and in all places, was conducted with great magnificence.

The Greek language and literature and their temples and statues, have been for centuries the models of the world; but their conceptions of the gods and their myths are no more thought of, and no longer regarded as of authority in religious affairs. They are emphatically dead as powers over the morals of men.

CHAPTER IX.

THE WORSHIP AND GODS OF ROME.

"Within this grove, upon this wooded hill,"
He said, "some deity his dwelling made;
But who or what, none knows. The Arcadians
Think they have seen great Jove himself, when oft
With his right hand he shook his darkening shield,
And called his clouds around him."

VIRGIL.

When fierce gales bowed the high pines, when blazed
The lightning, and the savage in the storm
Some unknown godhead heard, and, awe-struck, gazed
On Jove's imagined form.

SOTHEBY.

LONG before Rome was founded Italy was peopled with an industrious class of farmers. But we have scarce any records of those early times. Some of their gigantic buildings, lakes and canals remain, but these are almost all that is left. The religious ideas of these early settlers entered into and, to a great extent, moulded the religion of the Romans. The people of Italy did not have the same vivid imaginations and lively fancies as the people of Greece. Their early worship seems to have been of a more serious character than that of the Greeks. Their gods were freer from moral taint, and virtue rather than vice was required in followers of the Roman religions. The poetic art was little cultivated among them, or for that matter, in Rome

of a later day. But Rome soon began to borrow from Greece, and to appropriate her gods, heroes and myths. There are no Italian myths corresponding to those of Greece. In Virgil and Ovid a few adventures of the Italian gods are related, but these are plainly imitations or slight modifications of the Greek stories.

THE ETRUSCAN RELIGION.

Before they became acquainted with Greece, the Romans looked to the Etruscans as their instructors in religious things. The disposition of the Etruscans was melancholy and serious; their form of government a rigid aristocracy, administered by an hereditary race or caste of priestly nobility. Their system was founded on some peculiar views of the world and its periods, and on the art of learning the will of the supernal powers by the thunder, the lightning, and other aerial phenomena. The rules and principles of this science were contained in books ascribed to a subterranean dæmon named Tages, who, the Tuscan legend said, had risen up, a babe in form, an aged man in wisdom, from under the soil before the plow of a peasant of Tarquinii as he was at his work, and who instructed the people in divination.

According to the doctrine of the Etruscans there were two orders of gods, the one superior, *veiled* and nameless, with whom the supreme god took counsel when about to announce by lightning any change in the present order of things. The other consisted of twelve gods, six male and as many females, his ordinary council. These were called by the common name of *Consentes* or *Complices* (the Latin of the Etruscan word), according to Varro, because they are born and die together. The general Etruscan word for a god was Æsar.

The supreme god of the Tuscans, answering to the

Zeus of the Greeks, the Jupiter of the Romans, was named Tina. A goddess named Kupra was called by the Romans Juno; and another, named Menerfa or Menrfa, was the original of the Minerva of Rome. These three deities had always contiguous temples on the citadel of every Etruscan city. Hence the united temples of Jupiter, Juno and Minerva, which crowned the capitol at Rome.

A goddess named Nortia, answering to the Roman Fortuna, was worshiped at the Tuscan cities of Sutri and Volsinii. Vertumnus also was one of the principal deities of Etruria. The Tuscan god of the under-world, or rather the ruler of the dead, it is said, was named Mantus, and there was a goddess called Mama of a similar nature. The Lares, or household gods, which form so conspicuous a feature of the Roman religion, it is probable, belonged originally to the Etruscan system of worship.

THE SABELLIAN RELIGION.

The rigid virtues of a portion of the Sabellian race, particularly the Sabines, were always the theme of praise at Rome. Grazing and agriculture were the chief employments of these hardy tribes, and their religion was intimately connected with these arts; and consequently, we may suppose, bore much resemblance to that of the Latins. It has always been asserted that a great portion of the Roman religion was of Sabine origin.

The Sabines adored Sancus and Sabus or Sabinus, as the founders of their nation. Mamers or Mars was also one of their deities; an erect lance was the symbol before which he was worshiped. The Marsian portion of this race were as celebrated for their skill in detecting the will of the gods by the flight and voice of the birds, as the Etruscans for discerning it in the electric phenomena of the sky.

THE GODS OF THE ROMANS.

There are very many gods in the Roman mythology, of these some twenty have been called the select gods. These are Janus, the two-faced sun-god; Jupiter (Diovispater or Father-Jove); Saturnus, the god of agriculture; Genius, or the god of production; Mercurius, the god who presided over the business of the market and over trade in general. Apollo was a god introduced from the Greek mythology. Mars was the god of war. Vulcan was the god of fire. Neptune was the god of the sea. Sol and Luna were the sun and moon god and goddess. Orcas was the god of death, like the Hades of the Greeks, or Yama of the Hindus. Father Liber was the god of the harvest. Tellus was the god of the earth. Ceres was the goddess of grain. Juno was the wife of Jupiter. Diana was the moon-goddess. Minerva was the goddess of arts. Vesta was the goddess of the household. Venus was the goddess of birth.

FATHER JOVE.

The word Jove appears to have meant, originally, God. It corresponds to Zeus of the Greeks and Dyaus of the Hindus. Jove or Jupiter was the especial protector of the city of Rome. The chief Jupiter was called the Capitoline Jupiter. In his temple adorning the Capitol in Rome were also statues of Juno and Minerva. Jupiter Elicius was so named, we are told, from the following circumstance. In the time of Numa there occurred great thunder storms and rains. The people and their king were terrified, and the latter had recourse to the counsel of the nymph Egeria. She informed him that Faunus and Picus could instruct him in the mode of appeasing Jupiter, but that he must employ both art and violence to

extract the knowledge from them. Accordingly by her advice he placed bowls of wine at a fountain on Mount Aventine, whither they were wont to come to drink, and concealed himself in a neighboring cavern. The rural gods came to the fount, and finding the wine drank copiously of it, thus illustrating in a striking manner the sensuous character always supposed to dwell in these deities. They immediately fell asleep, and Numa, quitting his retreat, came and bound them. On awaking, they struggled, but in vain, to get free; and the pious prince, apologizing for what necessity had obliged him to do, entreated that they would inform him how Jupiter was to be appeased. They yielded to his prayer, and on loosing them drew down the thundering Jupiter by their charms. He descended on the Aventine hill, which trembled beneath the weight of the deity. Numa was terrified, but recovering he implored the god to give a remedy against the lightning. The ruler of the thunder assented, and in ambiguous terms conveyed the relief: "Cut a head,"—"of an onion from my garden" subjoined the king,—"of a man,"—"the topmost hairs" quickly replied Numa.—"I demand a life,"—"of a fish." The deity smiled, and said that his weapons might thus be averted, and promised a sign at sun-rise the following morning.



JUPITER TONANS.

At dawn the people assembled before the doors of the king. Numa came forth, and, seated on his maple throne, looked for the rising of the sun. The orb of day was just wholly emerged above the horizon, when a loud crash was heard in the sky; thrice the god thundered without a cloud; thrice he sent forth his lightnings. The heavens opened, and a light buckler came gently wafted on the air, and fell to the ground. Numa, having first slain a heifer, took it up and named it *Ancile*. He regarded it as the pledge of empire; and having had eleven others made exactly like it by the artist Mamurius, to deceive those who might attempt to steal it, committed them to the care of the priests named Salii.

Jupiter was named Feretrius or *Bearer*, as the spoils of the enemy's general, if slain by a Roman commander, were *borne* to him. He was also called Victor and Stator, as the giver of victory and stayer of flight. We also meet with Jupiter Pistor, whose altar was on the capitol, and Jupiter Tonans, the author of thunder. In the usual Roman manner, an historical origin was given to all these names. Jupiter was called Lucetius, as the author of light (*lucis*), and Diespiter, *i. e.*, Dies Pater, or Father of Day or of Light.

THE MATRON GODDESS.

Juno was the feminine of Jove—from Jovino we have the word Juno. Juno was one of the great deities of Rome and had a share in the worship of the magnificent temple on the capitol. One Juno was called Juno Moneta, and her temple was finally made the mint, or coining place for money. Female slaves swore by the Juno of their mistress. As the patroness of married women, Juno was named Matrona. She presided over marriage. Whenever a child was born a piece of money was de-

posited in her temple's treasury. In July of each year Juno was honored by a sacrifice. Juno Sospita, the *Protectress*, was represented with a goat-skin about her, a spear in her hand, and a small shield on her arm. Juno was generally represented armed, and the Romans usually divided the hair of a virgin-bride with a small spear-point, thus invoking the protection of this goddess.

THE GODDESS OF SCHOOLS.

All mental work was done under the direction of Minerva. Her statues were placed in the schools, and in March of each year the school-boys had five days as holidays in her honor. At the end of this vacation and festival the boys gave their school-master a present called a Minerval. Minerva's chapel was under the same roof as Jupiter's and Juno's on the Capitoline hill at Rome.

THE GODDESS OF THE HEARTH.

Vesta presided over the public and private hearth. In Vesta's temple at Rome a sacred fire was kept burning by six virgin-priestesses called Vestals. The Romans believed that if they let this fire go out, the city's safety would be destroyed. When, through the neglect of the Vestals, it did go out, they were severely punished and the fire was relighted by the rays of the sun. In Vesta's temple there was no statue of the goddess. At her festival in June, plates of meat were sent to the Vestals to be offered up, the mill-stones were decked with flowers and the animals working the mills went about crowned with violets and with cakes strung about their necks.

CERES AND LIBER.

Ceres presided over seeds and harvests. She was the goddess of the farmers. The country-folks before be-

ginning harvest kept feasts to Ceres, when they brought offerings of honey-combs covered with wine and milk, and an animal to be slain in sacrifice. The offerings were taken three times around the corn-field, the country people following, crowned with oak leaves and dancing and singing. These festivals were of the most joyous character.

Liber means Deliverer. The god who had this name was united with Ceres in worship at Rome. The Romans worshiped their gods and goddesses generally in groups of three; thus, Jupiter, Juno and Minerva in the Capitoline temple; and Ceres, Liber and (the female) Libera in the temple at the foot of the Aventine. In the Capitoline temple the patricians or higher classes worshiped. In the Aventine temple the plebians or common people worshipped. There was much gross vileness connected with all the festivals of Liber.

THE GOD OF BEGINNINGS.

Janus gives his name to January, the first month of the year. He was the sun-god, and was usually worshiped at the beginning of any action. He was regarded as the "opener of the day." Gates and doors were placed under the care of Janus, and their keeper is even to-day called a janitor. Janus was represented with a key and a staff, and was named the Opener and the Shutter. Janus has two faces. An ancient statue of Janus stood in the Forum at Rome of which the fingers were so formed that one hand represented three hundred in Latin characters (CCC.), and those of the other, fifty-five (LV.), making together the number of days in the ancient lunar year.



JANUS

Under the Capitol, near to the Forum, in Rome, stood a short arch-way with a gate at each end. In times of peace these gates were kept shut, in times of war they were left open. In this arch-way a statue of Janus stood. There was a tradition at Rome that once, when the enemies of Rome had attempted to enter the city by this gate, the god Janus had caused a stream of boiling water to gush forth from the earth, and so drove them away.

ROME'S LESSER GODS.

Besides the gods above referred to, there were gods and goddesses of councils of war, of funerals, of thieves of the dawn, of fortune, of fields and cattle, of fruits and flowers, and of a host of other things. But of all minor gods, the Penates and Lares received most honor. These were the domestic gods. The Penates were so named from the place in which they were worshiped, the household pantry. They were supposed to look after the welfare of the family. There were four classes of beings from which men selected their Penates, those of heaven, the sea, the under-world, and lastly, from the deified souls of deceased ancestors. The deified spirits of departed ancestors were called the Lares, and they were supposed to watch over the fortunes of their descendants. The Chinese also, from the earliest times, have in a similar manner worshiped their departed ancestors.

THE ROMAN EMPIRE.

As Rome conquered the world the gods of the conquered nations were gradually incorporated with their own. Thus an immense and involved system was brought together. Soon, however, the gigantic structure was to topple over before the coming of Christianity, as Dagon had fallen before the coming of the ark of Jeho-

vah in ancient times. Just at this time, the Roman Empire was in the most favorable condition for the introduction of Christianity. Within its limits there was a general peace, great military roads were built, piracy was suppressed, commerce and traffic generally increased, and travel was made safe and easy. Both the Latin and Greek languages were spread over east and west. But one other point of preparation was of greater importance. The deep and wide-spread corruption, brought about by the heathen religions, seemed to be beyond human remedy. Corruption, cruelty, sensuality and the most unnatural wickedness prevailed. The description Paul gives in his letter to the Romans of the general life of the people has been confirmed again and again. He says:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to

retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

The investigations of the ruins of Pompeii and Herculaneum, the long buried cities, and the common accounts of historians of Paul's day, all show that this picture was not at all overdrawn. There was a most terrible need of Christianity just then to save the empire from falling to pieces by reason of its rottenness. Milman most graphically pictures the change that Christianity gradually wrought in the religious condition of Rome. He says: "Christianity was gradually withdrawing some of all orders, even slaves, out of the vices, the ignorance, the misery of that corrupted social system. It was even instilling feelings of humanity, yet unknown or coldly commended by an impotent philosophy, among men and women whose infant ears had been habituated to the shrieks of dying gladiators; it was giving dignity to minds prostrated by years, almost centuries, of degrading despotism; it was nurturing purity and modesty of manner in an unspeakable state of depravation; it was enshrining the marriage-bed in a sanctity long almost entirely lost, and rekindling to a steady warmth the domestic affections; it was substituting a simple, calm and rational faith for the worn-out superstitions of heathenism; gently establishing

in the soul of man the sense of immortality, till it became a natural and inextinguishable part of his moral being."

With this striking description of the historian, compare the poetic lines of Matthew Arnold:

"On that hard pagan world disgust
And sated loathing fell;
Deep weariness and sated lust
Make human life a hell.
In his cool hall with haggard eyes
The Roman noble lay,
He drove abroad in furious guise
Along the Appian way.
He made a feast, drank fierce and fast,
And crowned his hair with flowers;
No easier, nor no quicker passed
The impracticable hours."

CHAPTER X.

OUR ANCESTORS.

To the Aryan of the West not merely the heavenly bodies, the sun, moon and stars, or the earth with its trees and springs, its fountains, or the sea with its storms and calms, but all things visible, as organs and instruments of Deity, were deserving of reverent adoration. Nothing was too trifling. The quivering leaf, the crackling flame, the falling thunderbolt, the flight or song of birds, the neighing of horses, man's dreams and visions, even the movements of his pulse, all claimed attention, all might give some sign from the other world. All nature had a voice for the imaginative Teuton. The skies, the woods, the springs, the well, the lake, the hill, were his books, his oracles, his divinities.—G. F. MACLEAR.

IT sounds strange to us, who have been so long a Christian people, to speak of a pagan ancestry. We can hardly realize that the condition in which we find the Japanese, or Chinaman, or Hindu of to-day, is the condition in which our forefathers were to be found not many centuries ago. Yet all traces of their heathenish belief and practices are not yet extinct. In our language, especially in many of our names, do we preserve the relics of the heathenish life of our forefathers.

It is not easy to learn of the earliest religion of Britain, as the records are still greatly beclouded. But recent investigations of the mounds and relics of old England and of the origin of English names, together with the bringing to light of some valuable old records, have

helped greatly to clear up the subject. Before passing to consider more particularly the ancient religious life of Great Britain, let us fasten in our minds a few prominent facts in the early history of that land.

ANCIENT BRITAIN.

Let us note several prominent parts in the early history of Britain. First, the earliest inhabitants and their religion, known as Druidism. Secondly, the invasion of Britain by the Romans and the introduction of the invaders' religion. Thirdly, the introduction of Christianity. Fourthly, the coming of the Saxons and the extinguishing of Christianity by the Saxon religion. Fifthly, the coming again and final victory of Christianity. By fixing these points in mind, we can without difficulty trace the religious history of our ancestors.

In early times we find that the Greeks had intercourse with Britain. The time when this trade was carried on is fixed by different authors at periods varying from 500 B. C. to 200 B. C. Before even the first of these times, by some hundreds of years, the Phœnicians of Tyre visited Britain to purchase tin. These allusions to visits of Greeks and Phœnicians are found in ancient Welsh traditions handed down by the Druids. Indeed, some of these traditions go back to a period shortly after the dispersion of the nations, even beyond Abraham's day. Other traditions are found which relate even to the deluge itself, as follows:

"There were three awful events in the Isle of Britain. The first was the bursting of the Lake of Floods, and the rushing of an inundation over all the lands, until all persons were destroyed, except Dwyvan and Dwyvack, who escaped in an open vessel and from them the Isle of Britain was re-peopled.

"The three primary and extraordinary works of the Isle of Britain: The ship of Nwydd nav Neivion, which brought in it a male and female of all living things, when the Lake of Floods burst forth; the large horned oxen of Au the Mighty, that drew the crocodile from the lake of the land, so that the lake did not burst forth any more; and the stone of Gwyddon Ganhedon, upon which all the arts and sciences of the world are engraven."

All this bears such striking similarity to the traditions preserved among the most ancient nations in the eastern part of the world, that we cannot conceive the possibility of its having been invented in any period of the dark ages; it therefore strengthens our confidence in the general teaching of the Triads. In early Britain there were only two classes of British citizens, "the nobles and the villains," (*i. e.*, villagers). All below these were slaves. The people possessed a considerable knowledge of astronomy, of geometry and of mechanics. They were an eloquent people; an ancient historian says that their orators "sometimes step between two hostile armies, who are standing with swords drawn, and spears extended, ready to fight; and, by their eloquence, as by an irresistible enchantment, they prevent a shedding of blood."

The Britons were also acquainted with the useful arts. The houses in which they dwelt, their chariots of war, as well as a great variety of other works, prove this beyond the possibility of doubt. We notice the chariots: "Their cars were admired by the Romans, adopted by individuals for their journeys, and introduced by the public into their races. And we have a picture of one of them, sketched by a British hand, and engraven on a coin. There we see the charioteer mounted on his carriage before us, a quiver of arrows peeping over his left shoulder, and a spear protended from his left hand, his feet resting upon

the pole or foot-board annexed to it, and his body leaning over the horses, in the act of accelerating their motion. And we have the description of another in Ossian, very similar in one or two particulars, and more circumstantial. It is the car of a British monarch, bending behind, drawn by a pair of horses, and embossed with sparkling stones. Its beam is of polished yew, its seat of the smoothest bone, and the sides of it are replenished with spears. Persons who could construct such vehicles, build houses and make furniture, as well as all the various offensive and defensive weapons of war, must have had no inconsiderable mechanical knowledge and skill."

THE DRUIDS. WONDERFUL RESEMBLANCE.

We have reason to believe that the Britons inhabited England not long after the days of Noah. We might therefore expect to find resemblances between their religion and the religions of other ancient peoples; and we are not disappointed. There is a striking correspondence between the system of the ancient Britons and those of the Hebrew patriarchs, the Brahmins of India, the Magi of Persia and the Greek priests. It was one system that was finally conveyed to these different parts of the globe. Take, as a single instance of the many points of comparison, their idea of God. Among their names for the supreme God which they had in use before the introduction of Christianity were terms which have been literally translated, "God," "Distributor," "Governor," "the Mysterious One," "the Eternal," "He that pervadeth all things," "the Author of Existence," "the Ancient of Days." These expressive appellations sufficiently indicate their views of the moral character and attributes of God. The opinion of the Druids as to the nature of God is comprehensively explained by the following bold and remarkable

aphorism: "Nid Dim Ond Duw, Nid Duw Ond Dim." It defies translation so as to convey its force and beauty; but William Owen has furnished a version sufficiently plain to convey the idea: "God cannot be matter; what is not matter must be God." These were the attributes of the God of the early Druids. They believed that the Deity was the source of life, and the giver of good. They defined His duration as eternal, and ascribed to Him omnipotence as the measure of His power. And as they found nothing in the animal creation or in man which had any proportion or resemblance to God, they had neither statues nor pictures to represent Him; from which we infer that they regarded God as a pure spirit, as disengaged from matter as He was exalted above all created things and above all resemblance to them.

WORSHIP OF THE DRUIDS.

The Druids offered sacrifices and observed particular days for religious worship. Their sacrifices were carefully selected, and they appear to have had clear views of their propitiatory character. Pliny, describing the gathering of the mistletoe, observes: "After they have well and duly prepared their festival cheer under the tree, they bring thither two young bullocks, milk white, such as never drew in yoke at plow or wain, and whose heads were then and not before bound by the horns; which done, the priest, arrayed in a white vesture, climbeth up into the tree, and, with a golden hook or bill, cutteth it off, and they beneath receive it in a white cassock or coat of arms. Then they fall to and kill the beasts aforesaid for sacrifice, praying devoutly that it would please God to bless this gift of His to the good and benefit of all those to whom He had vouchsafed to give it." These sacrifices were offered with very solemn

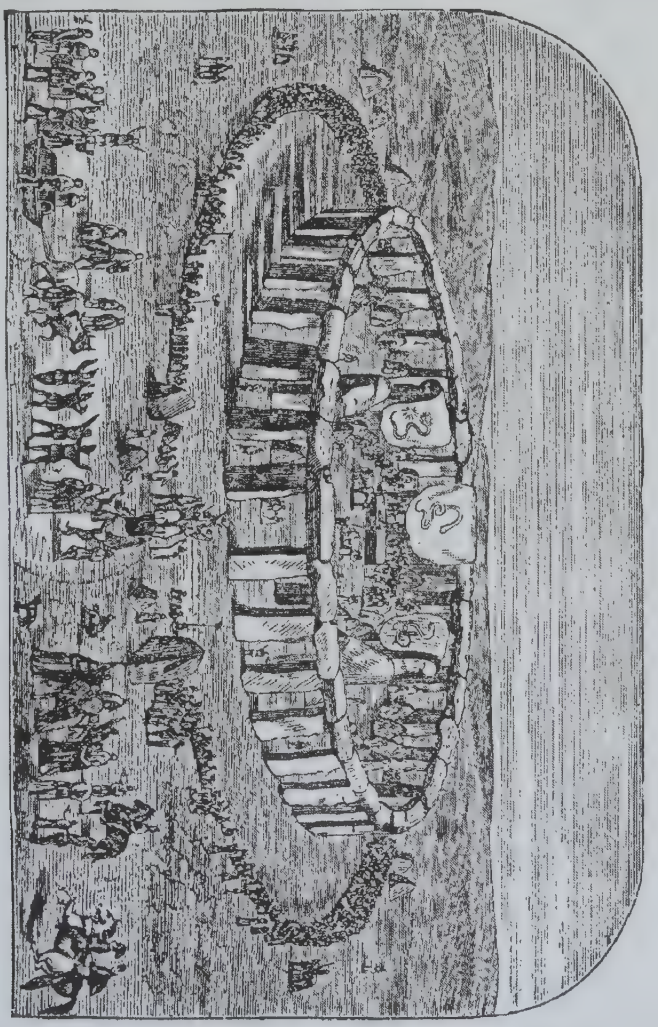
rites, the common people remaining at a distance, while the priests approached with trembling awe the bloody victims, which were carried around the omen-fire.

There is no branch of this subject which presents itself in a more interesting aspect than that which relates to the sacred places of this people, and the peculiar manner of their worship. They worshiped in the open air; it being a maxim with them, that it was unlawful to build temples to the gods, or to worship them within walls and under roofs. Their favorite place was a grove of oaks, or the shelter of a majestic tree of this kind. Here they would erect stone pillars in one or two circular rows; and in some of their principal temples, as particularly that of Stonehenge, they laid stones of prodigious weight on the tops of these perpendicular pillars, which formed a kind of circle aloft in the air. Near to these temples they constructed their sacred mounts, their cromlechs or stone tables for their sacrifices, and every other necessary provision for their worship. These sacred places were generally situated in the centre of some thick grove or wood, watered by a consecrated river or fountain, and surrounded by a ditch or mound, to prevent intrusion.

TEMPLE OF THE HANGING STONES.

One of the most extraordinary monuments of ancient England, is that called Stonehenge. This is an Anglo-Saxon term, meaning the hanging stones. This monument is situated on a small hill in the midst of a barren plain. All around it funeral mounds are grouped. These mounds are called "barrows," and within three miles of Stonehenge there are over three hundred and fifty of these that have been recently discovered. The stones that constituted this Druid temple are many of them lying prostrate on the ground, a few only remaining up-

right with the gigantic stone slabs across their tops. Yet enough remains to indicate the general design of the



ANCIENT DRUIDIC WORSHIP AT STONEHENGE, ENGLAND.

structure as it originally stood. It consisted of an outer circle, about three hundred feet in diameter, of thirty

upright stones sustaining as many others laid horizontally on their tops. Within this was another circle of upright ones, smaller than those in the outer circle, and without any stones on their tops. These stones are so large that it cannot be imagined how they were raised to their lofty position. It is very evident that Stonehenge was a place of worship, and from the number of grave-mounds, each containing the remains of a number of bodies, it is evident that it was a place of great sanctity. It has been supposed that serpent-worship found a place here.

HUMAN SACRIFICES.

Cæsar gives a very careful account of the Druids. In the century just preceding the coming of Christ, Cæsar conquered the Britons. His account of their condition is the more reliable because this conquest put him in possession of the means of knowing the people who were in the future to form a part of his empire. His testimony can best be given in a translation of his own words. He says:

"All the Gallic nations are much given to superstition; for which reason, when they are seriously ill, or are in danger from their wars or other causes, they either offer up men as victims to the gods, or make a vow to sacrifice themselves. The ministers in these offerings are the Druids, and they hold that the wrath of the immortal gods can only be appeased, and man's life be redeemed, by offering up human sacrifice, and it is a part of their national institutions to hold fixed solemnities for this purpose. Some of them make immense images of wicker-work, which they fill with men, who are thus burned alive in offering to their deities. These victims are generally selected from those who have been convicted of theft, robbery, or other crimes, in whose punishment they think

the immortal gods take the greatest pleasure; but if there be any scarcity of such victims they do not hesitate to sacrifice innocent men in their place. If there be a superabundance of cattle taken in war the surplus is offered up in sacrifice; the rest of the spoil is collected into one mass. In many of their tribes large heaps of these things may be seen in their consecrated places, and it is a rare occurrence for any individual sacreligiously to conceal part of the booty, or to turn it to his own use; the severest punishment, together with bodily torture, is inflicted on those who are guilty of such an offense."

He further speaks of the Druids in another place: "The Druids act in all sacred matters; they attend to the sacrifices, which are either offered by the tribe in general or by individuals, and answer all questions concerning their religion. They always have a large number of young men as pupils, who treat them with the greatest respect; for it is they who decide in all controversies, whether public or private, and they judge all causes, whether of murder, of a disputed inheritance, or of the boundaries of estates. They assign both rewards and punishments; and whoever refuses to abide by their sentence, whether he be in a public or private station, is forbidden to be present at the sacrifices of the gods. This is, in fact, the most severe mode of punishment, and those who have been thus excommunicated are held as impious and profane; all avoid them; no one will either meet them or speak to them, lest they should be injured by their contagion; every species of honor is withheld from them, and if they are plaintiffs in a lawsuit justice is denied. All the Druids are subject to one chief, who enjoys the greatest authority among them. Upon the death of the chief Druid, the next in dignity is appointed to succeed him; and if there are two whose merits are

equal, the election is made by the votes of the whole body, though sometimes they dispute for pre-eminence by the sword.

"The Druidic system is thought to have had its origin in Britain, from whence it was introduced into Gaul. . . . Among the most important doctrines of the Druids is that of the immortality of the soul, which they believe passes after death into other bodies; they hold this to be a great inducement to the practice of virtue, as the mind thus becomes relieved from the fear of death. Their other doctrines concern the motions of the heavenly bodies, the magnitude of the earth and the universe, the nature of things, and the power and attributes of the immortal gods." Certainly Cæsar's testimony is clear, and he writes as one who had actually gazed upon the strange and striking scenes which he describes.

THE DESTRUCTION OF DRUIDISM.

The religion of the Druids was handed down by tradition from father to son, and consisted in the proper performance of certain rites and ceremonies. It has been stated that the Druids worshiped Bel or Baal, though this is sometimes questioned. On the eve of May-day fires were lighted on their altars in honor of their Supreme God. They had a set of doctrines which were publicly taught, and another set which were made known only to the initiated. The Druids were not gross idolaters, though they regarded the oak, the symbol of God, with superstitious awe. But the time for the death of Druidism had come. Fifty-five years before Christ, the great conqueror, Julius Cæsar, landed in Britain. The skillful and courageous Britons gave him a great deal of trouble, and prevented his penetrating far from the shore. Emperor after emperor sought to subjugate the Island

during the years that followed, but it was not until 130 years had passed away that Briton was really conquered by the Romans. Agricola was sent in A. D. 78 to be govenor of Britain. By his wise policy the whole life of the Britons was changed wherever it came under Roman influence.

The dwellings of the Britons were very rude and simple in the early ages, being mostly constructed of hurdle or wicker-work, and afterward of large stones without mortar. Their houses were generally round, having the roof thatched, with a hole left in the centre for the escape of smoke. The Romans, on the contrary, had long been accustomed to commodious and elegant dwellings, well built of masonry, and adorned in the richest manner with statues, pictures, elegant drapery and handsome furniture.

It was not while the Romans were engaged in conquering Britain that their religion gained a foothold there, but after they had come to power and peace. The Druid priests were destroyed, and the people, left thus without religious teachers, gradually accepted to some extent the then-existing forms of Roman faith.

WHO FIRST BROUGHT CHRISTIANITY TO BRITAIN?

While the Romans were busily seeking to conquer Britain, an event of unparalleled importance took place. It was the birth of Jesus, the Christ. Very nearly every one of the early preachers who by any possibility could have gone to Britain with the Gospel message, has been declared to be the founder of Christianity there. The Apostle Peter is declared, so says an old chronicle, "to have stayed some time in Britain; where having preached the word, established churches, ordained bishops, priests and deacons, in the twelfth year of Nero he returned to

Rome." But this, for many reasons, is not to be believed. Joseph of Arimathea is also said to have first taken the Gospel to Britain. But the whole narrative of his mission is fabulous. A King Lucius is said to have sent about 164 A. D. to Rome for missionaries, but this too is questionable. One more question remains to be considered. Did the Apostle Paul plant Christianity in Britain? Tertullian, about the year 200 A. D., wrote that the Gospel had spread "also to the boundaries of the Spaniards, to all the different nations of Gaul, and to those parts of Britain inaccessible even to the Romans." But more ancient than this is the testimony of Clement, Bishop of Rome, 102 A. D. "St. Paul preached righteousness through the whole world, and, in doing this, went to the utmost bounds of the West."

A learned writer thus sums up all the evidence of Paul's being the first to give the Gospel to Britain: "That St. Paul did go to Britain we may collect from the testimony of Clemens Romanus, Theodoret and Jerome, who relate that, after his imprisonment, he preached the Gospel in the western parts; that he brought salvation to the islands that lie in the ocean, and that, in preaching the Gospel, he went to the utmost bounds of the West What was meant by *the West* and the islands that lie in the ocean, we may judge from Plutarch, Eusebius and Nicephorus, who call the British Ocean the western; and again from Nicephorus, who says that one of the apostles 'went to the extreme countries of the ocean and the British Isles;' but especially from the words of Catullus, who calls Britain the utmost island of the West; and from Theodoret, who describes the Britons as inhabiting the utmost parts of the West. When Clement, therefore, says that Paul went to the utmost bounds of the *West*, we do not conjecture, but are sure, that he meant Britain,

not only because Britain was so designated, but because Paul could not have gone to the utmost bounds of the West without going to Britain. It is almost unnecessary, therefore, to appeal to the express testimony of Venantius, Fortunatus and Sophronius, for the apostle's journey to Britain."

PAGANISM OF THE SAXONS.

The religion of our Saxon ancestors was the same as that of the whole German family. Christianity, which had by this time brought about the conversion of the Roman Empire, had not penetrated as yet among the forests of the North. The common god of the English people, as of the whole German race, was Woden, the war-god, the guardian of ways and boundaries, to whom his worshipers attributed the invention of letters, and whom every tribe held to be the first ancestor of its kings. Our own names for the days of the week still recall to us the gods whom our English fathers worshiped in their Sleswick homeland. Wednesday is Woden's day, as Thursday is the day of Thunder, or, as the Northmen called him, Thor, the god of air, and storm, and rain. Friday is Freya's day, the goddess of peace, and joy, and fruitfulness, whose emblems, borne aloft by dancing maidens, brought increase to every field and stall they visited. Saturday commemorates an obscure god, Soetere; Tuesday, the Dark god, Tiw, to meet whom was death; Eostre, the goddess of the dawn, or the spring, lends her name to the Christian festival of the Resurrection. Behind these floated the dim shapes of an older mythology—"Wyrd," the death-goddess, whose memory lingered long in the "weird" of northern superstition, or the Shield Maidens, the "mighty women," who, an old rhyme tells us, "wrought on the battle-field their

toil, and hurled the thrilling javelins." Nearer to the popular fancy lay the deities of wood and fell, or the hero-gods of legend and song, "Nicor," the water-sprite, who gave us our water nixies, and "Old Nick," "Weland,"



GODS OF OUR SAXON ANCESTORS.

1. Sun-god; 2. Moon-god; 3. God Tiw; 4. Woden; 5. Thor; 6. Goddess Freya; 7. Sceteræ.

the forger of mighty shields and sharp-biting swords, at a later time, in his Berkshire, "Weyland's Smithy," or Ægil, the hero archer, whose legend is that of Cloudesly or Tell. A nature-worship of this sort lent itself ill to

the purposes of a priesthood, and, though a priestly class existed, it seems at no time to have had much weight in the English society. As every freeman was his own judge and his own legislator, so he was his own house priest; and the common English worship lay in the sacrifice which he offered to the god of his hearth. The religion of Woden and Thor supplanted, for the time being, the religion of Christ. The new England was once more a heathen land under the gods of its conquerors.

SAXON GODS.

The first of all the gods was *Woden* or Odin. He is the All-father, like Dyans of the early Hindus, Zeus of the Greeks and Jove of the Romans. In the Volsung Saga, Woden is revealed as follows: King Volsung had made preparation for an entertainment. Blazing fires burned along the hall, and in the middle of the hall stood a large tree, whose green and fair foliage covered the roof. It was called Woden's tree. Now, as the guests sat around the fire in the evening, a man entered the hall whose countenance they did not know. He wore a variegated cloak, was barefooted, his breeches were of linen, and a wide-brimmed hat hung down over his face. He was very tall, looked old, and was one-eyed. He held in his hand a sword. He went to the tree, stuck his sword into it with such a powerful blow that it sunk into it even up to the hilt. No one dared greet him. It was Woden. Woden's dwelling was called Walhal. The Edda, the poem of the gods, thus describes Walhalla:

"Easily to be known is,
By those who to Odin come,
The mansion by its aspect.
Its roof with spears is held,
Its hall with shields is decked,
With corselets are its benches strewed.

"Five hundred doors
And forty more
Methinks are in Walhal,
Eight hundred heroes through each door
Shall issue forth!
Against the wolf to combat."

The heroes are invited after death to Woden's hall. That the brave were to be taken to Walhalla after death was one of the fundamental points, if not the very heart of the religion of the Northmen. They felt in their hearts that it was absolutely necessary to be brave. Woden would not care for them, but would despise and thrust them away from him, if they were not brave. This made the Northmen think it a shame and misery not to die in battle. Old kings, about to die, had their bodies placed in a ship; the ship was sent forth with sails set, and a slow fire burning in it, so that once out at sea it might blaze up in flame, and in such a way worthily bury the hero both in the sky and in the ocean. He lay in the prow of his ship, silent, with closed lips, defying the wild ocean. As Boyesen has sung:

"In the prow with head uplifted
Stood the chief like wrathful Thor;
Through his locks, the snow-flakes drifted,
Bleached their hue from gold to hoar,
'Mid the crash of mast and rafter
Norsemen leaped through death with laughter
Up through Walhal's wide-flung door."

Thor comes next to Woden. His name means thunder. He is the spring-god, subduing the frost-giants. Longfellow has described the Norseman's idea of Thor, thus:

"I am the god Thor, I am the war-god.
I am the Thunderer! here in my Northland,
My fastness and fortress, reign I forever!

"Here amid icebergs rule I the nations;
This is my hammer, Mjolner, the mighty,
Giants and sorcerers cannot withstand it!

"These are the gauntlets wherewith I wield it,
And hurl it afar off; this is my girdle,
Whenever I brace it strength is redoubled!

"The light thou beholdest stream through the heavens,
In flashes of crimson, is but my red beard,
Blown by the night-wind, affrighting the nations.

"Jove is my brother; mine eyes are the lightning;
The wheels of my chariot roll in the thunder,
The blows of my hammer ring in the earthquake!

"Force rules the world still, has ruled it, shall rule it;
Meekness is weakness, strength is triumphant;
Over the whole earth still is Thor's-day!"

SAXON SACRIFICES.

The sacrifices which were presented to the gods in the early ages were very simple, and such as a people in the first stages of civilization would offer—the first fruits of their crops, and the choicest products of the earth. They also sacrificed animals. They offered to Thor, during the feast of Jaul, fat oxen and horses; to Frigga, the largest hog which they could procure; to Odin, horses, dogs and falcons, sometimes cocks, and a fat bull. They even proceeded at times to shed human blood. The victims were usually chosen from captives in time of war, and slaves during peace. After being selected, they were treated with excessive kindness, until the time of their execution, when they were congratulated on their happy destiny in a future life. On great emergencies, however, nobles and kings were immolated on the altars of the gods. On all these occasions the priests took care, in consecrating the victim, to pronounce



SACRIFICIAL RITES OF THE ANCIENT BRITISH DRUIDS.

certain words; such as, "I devote thee to Odin;" "I send thee to Odin;" or, "I devote thee for a good harvest, for

the return of a fruitful season." The ceremony concluded with feasting, during which they drank immoderately. First, the kings and chief lords drank healths in honor of the gods; afterward, every one drank, making song or prayer to the gods who had been named. After the victim was slain, the body was burnt, or suspended in a sacred grove near the temple; part of the blood was sprinkled upon the people, part upon the sacred grove. With the same they also bedewed the images of the gods, the altars, the benches and walls of the temple, both within and without, thus completing their work.

FAIRY-LORE OF WESTERN EUROPE.

The Saxons and their kindred, the Teutons and the Celts, have a great mass of fairy tales, legends, hobgoblin stories and the like. These tales enter more into the life of the people than we are accustomed to believe. While the stronger men, the soldiers of the race, told their old Viking tales or recited their Eddas' poems, the common people told over and over again the tales of the little beings who haunted hill and meadow, field and forest, lake and river.

The tales and superstitions of the early Britons were intimately related to their religious ideas, and exerted as powerful an influence on their lives as their belief in the gods. So it is in keeping with our subject that we proceed to present some of these fairy tales and legends. Shakespeare has preserved ancient and quaint traditions of the Fairies and Puck, and of Mab, Queen of the Fairies, from which we quote.

> "*Fairy.*—Either I mistake your shape and making quite,
> Or else you are that shrewd and knavish sprite
> Call'd Robin Good-fellow. Are you not he
> That frights the maidens of the villagery,

Skims milk, and sometimes labors in the quern,
And bootless makes the breathless housewife churn;
And sometimes makes the drink to bear no harm;
Misleads night-wanderers, laughing at their harm?
Those that Hobgoblin call you, and sweet Puck,
You do their work, and they shall have good luck,
Are not you he?

Puck.—Thou speakest aright,
I am that merry wanderer of the night.
I jest to Oberon, and make him smile,
When I a fat and bean-fed horse beguile,
Neighing in likeness of a filly-foal;
And sometimes lurk I in a gossip's bowl,
In very likeness of a roasted crab,
And when she drinks, against her lips I bob,
And on her withered durlap pour the ale.
The wisest aunt, telling the saddest tale,
Sometimes for three-foot stool mistaketh me;
Then slip I from her bum—down topples she,
And tailor cries, and falls into a cough;
And then the whole quire hold their hips and laffe,
And waxen in their mirth, and neeze and swear,
A merrier hour was never wasted there.

O then, I see Queen Mab hath been with you.
She is the fairies' midwife; and she comes,
In shape no bigger than an agate stone
On the forefinger of an alderman,
Drawn with a team of little atomies,
Over men's noses as they lie asleep:
Her wagon-spokes, made of long spinner's legs;
The cover, of the wings of grasshoppers;
The traces, of the smallest spider's web;
The collars of the moonshines' watery beams;
Her whip of cricket's bone; the lash of film;
Her wagoner, a small gray-coated gnat,
Not half so big as a round little worm
Pricked from the lazy finger of a maid:
Her chariot is an empty hazel nut,
Made by the joiner squirrel or old grub,
Time out of mind the fairies' coachmakers.

This is that very Mab
That plats the manes of horses in the night;
And bakes the elflocks in foul sluttish hairs,
Which once untangled much misfortune bode.
This is the hag, when maids lie on their backs,
That presses them."

A few of the very many fairy tales once current in Old England and in Western Europe generally, may well be given here in illustration of their general character.

AN ELFIN STORY.

There was one time, it is said, a servant girl, who was, for her cleanly, tidy habits, greatly beloved by the Elves, particularly as she was careful to carry away all dirt and foul water to a distance from the house, and they once invited her to a wedding. Everything was conducted in the greatest order, and they made her a present of some chips, which she took good-humoredly, and put into her pocket. But when the bride-pair were coming, there was a straw unluckily lying in the way; the bridegroom got cleverly over it, but the poor bride fell on her face. At the sight of this, the girl could not restrain herself, but burst out a-laughing, and that instant the whole vanished from her sight. Next day, to her utter amazement, she found that what she had taken to be nothing but chips were so many pieces of pure gold.

THE PENITENT NIS.

It is related of a Nis, who had established himself in a house in Jutland, that he used every evening, after the maid was gone to bed, to go into the kitchen to take his groute, which they used to leave there for him in a large wooden bowl.

One evening, he sat down as usual to eat his supper

with a good appetite, drew over the bowl to him, and was just beginning, as he thought, to make a comfortable meal, when he found that the maid had forgotten to put any butter in it for him. At this, he fell into a furious rage, got up in the height of his passion, and went out into the cow-house and twisted the neck of the best cow that was in it; but as he felt himself still very hungry, he stole back again to the kitchen to take some of the groute, such as it was, and when he had eaten a little of it he perceived that there was butter in it, but that it had sunk to the bottom under the groute. He was now so vexed at his injustice toward the maid that, to make good the damage he had done, he went back to the cow-house and set a chest full of money by the side of the dead cow, where the family found it next morning, and by means of it got into flourishing circumstances.

NIXES.

The Nixes, or Water-people, inhabit lakes and rivers. The man is like any other man, only he has green teeth. He also wears a green hat. The female Nixes appear like beautiful maidens. On fine sunny days they may be seen sitting on the banks, or on the branches of the trees, combing their long golden locks. When any person is shortly to be drowned the Nixes may be previously seen dancing on the surface of the water. They inhabit a beautiful region below the water, whither they sometimes convey mortals. A girl from a village near Leipsic, as the story goes, was at one time at service in the house of a Nix. She reported that everything there was very good; all she had to complain of was that she was obliged to eat her food without salt. The female Nixes frequently go to the market to buy meat; they are always dressed with extreme neatness, only a corner of

the apron or some other part of their clothes is wet. The man also occasionally goes to market. They are fond of carrying off women, of whom they make wives. From the many tales of the Nixes we select the following, which are fair specimens of the whole.

THE PEASANT AND THE WATERMAN.

A Waterman, or Nix, once lived on good terms with a peasant who dwelt near his lake. He often visited him, and at last begged that the peasant would make a visit to his house under the water. The peasant consented, and went down with him. There was everything down under the water as in a stately palace on the land—halls, chambers and cabinets, with costly furniture of every description. The Waterman led his guest over the whole, and showed him everything that was in it. They came at length to a little chamber, where were standing several new pots turned upside down. The peasant asked what was in them. "They contain," was the reply, "the souls of drowned people, which I put under the pots and keep them close, so that they cannot get away." The peasant made no remark, and he came up again on the land. But for a long time the affair of the souls continued to give him great trouble, and he watched to find when the Waterman should be from home. When this occurred, as he had marked the right way down, he descended into the water-house, and, having made out the little chamber, he turned up all the pots one after another, and immediately the souls of the drowned people ascended out of the water and recovered their liberty.

THE WONDERFUL LITTLE POUCH.

At noon, one day, a young peasant sat by the side of a wood, and, sighing, prayed the gods to give him a mor-

sel of food. A dwarf suddenly emerged from the wood, and told him that his prayer should be fulfilled. He then gave him the pouch that he had on his side, with the assurance that he would always find in it wherewithal to satisfy his thirst and hunger, charging him, at the same time, not to consume it all, and to share with any one who asked him for food. The dwarf vanished, and the peasant put his hand into the pouch to make a trial of it, and there he found a cake of new bread, a cheese, and a bottle of wine, on which he made a hearty meal. He then saw that the pouch swelled up as before, and, looking in, he found that it was again full of bread, cheese and wine. He now felt sure of his food, and he lived on in an idle, luxurious way, without doing any work. One day, as he was gorging himself, there came up to him a feeble old man, who prayed him to give him a morsel to eat. He refused in a brutal, churlish tone, when instantly the bread and cheese broke, and scattered out of his hands, and pouch and all vanished.

CHRISTIANIZING THE SAXONS.

According to widely-accepted tradition, when but a young deacon, Gregory the Great had noted the white bodies, the fair faces and the golden hair of some youths who stood bound in the market-place at Rome. "From what country do these slaves come?" he asked the traders who held them. "They are English, Angles!" the slave-dealers answered. The deacon's pity veiled itself in poetic humor. "Not Angles, but angels," he said, "with faces so angel-like! From what country come they?" "They come," said the merchants, "from Deira." "De irâ!" was the untranslatable reply; "aye, plucked from God's ire, and called to Christ's mercy! And what is the name of their king?" "Ælla," they told him; and Gre-

gory seized on the words as a good omen. "Alleluia shall be sung there," he cried, and passed on, musing how the angel-faces should be brought to sing it.

Years went by, and the deacon become Bishop of Rome, when the Christian princess, Berctas' marriage to the King of England gave him the opening he sought. He at once sent a Roman Abbot, Augustine, at the head of a band of monks, to preach the Gospel to the English people. The missionaries landed A. D. 597, on the very spot where Hengest had landed more than a century before, in the Isle of Thanet; and the king received them sitting in the open air, on the chalk-down above Minster, where the eye nowadays catches, miles away over the marshes, the dim tower of Canterbury. He listened to the long sermon as the interpreters whom Augustine had brought with him from Gaul translated it. "Your words are fair," Æthelberdt replied at last, with English good sense, "but they are new and of doubtful meaning." For himself, he said, he refused to forsake the gods of his fathers, but he promised shelter and protection to the strangers. The band of monks entered Canterbury bearing before them a silver cross with a picture of Christ, and singing in concert the strains of the litany of their church. "Turn from this city, O Lord," they sang, "Thine anger and wrath, and turn it from Thy holy house; for we have sinned." And then, in strange contrast, came the jubilant cry of the older Hebrew worship, the cry which Gregory had wrested in prophetic earnestness from the name of the Yorkshire king in the Roman market-place—"Alleluia!"

Thus was begun the overturning of the heathen faith of our ancestors, and the establishment of Christianity among them.

CHAPTER XI.

INDIA.

The Hindu mind still superstition sways
Still to his Triune God the Brahmin prays;
The laws of "caste" each generous hope restrain,
And bind all mental powers with palsying chain.
Still lives that old belief the Samian taught,
Insects and brutes with human souls are fraught,
Souls doomed to wander for uncounted years,
Till, pure from earthly dross, they seek the spheres.

NICHOLAS MICHELL.

INDIA is almost a continent like Europe. It is shaped like a great triangle. Its population amounts to 240,000,000. There are different races in India. First came to the fertile valleys of the Indus and Ganges the sturdy immigrants from Central Asia, from Tartary and Thibet. These were Scythians, some of them Mongolians. Then came *the* Hindu people, the great family of the Aryans, who separated themselves from their Persian brethren sometime near 2,000 B. C., and gradually overspread all India. About 500 B. C., Darius Hystaspes conquered the Indian Empire. Alexander the Great invaded it as far as the Indus in 327 B. C. The Mohammedans drove the Parsees from their Persian home about 1,100 years ago, and a small body of them settled in India. Then came the Mohammedans (Arabs, Turks, Afghans and Moguls) and conquered India for a time. There are now 41,000,000 of Mohammedans in that land. Still later came Europeans, led thither by the prospects of great

commercial gains, the Portuguese, the Danes, the Dutch, the French and, finally, came the English.

Over one hundred dialects are spoken in India, but there is only one sacred language and one sacred literature. This is the Sanscrit. All the Hindu sacred books, all the sacred knowledge of Hindu theology, philosophy or law, all the Hindu creeds, opinions, customs, etc., are recorded in this language. This language of their literature does not change with the course of time, it remains the same now as ever.



ANCIENT HINDU IDOL.

SKETCH OF BRAHMINISM.

Brahminism grew out of what is called the Vedic religion. Before Abraham's day the people living in Central Asia, being a simple race, addressed their prayers to the powers of nature, as, for example, to the storms, the clouds and the sun, seeing the Deity in each of these. Hymns were written to these gods and this forms the earliest of all sacred books, only excepting those from which Moses wrote his account of the early history of the world in Genesis. This people moved south into India. The priesthood arose and the other Vedic books of ceremonies, sacrifices and liturgical forms

were prepared. Great commentaries were written on these books, and all were declared to be inspired.

The priests quarreled with the civil chiefs, but their sacred character was increased by the conflict, and caste is the result. The priests are the highest caste (or class), next come the warriors, then the merchant, the farmer, etc., last of all the tanners, buriers of the dead, etc. These classes never intermarry or intermingle in any way; it is contaminating to sit together even. About this time idols appear, and gods multiply until they reach the number of 330,000,000. Men groaned under this stupendous system of oppressive idolatry. Buddha tried in the seventh century before Christ, to reform it, but he failed, though he succeeded in establishing a new faith which has numbered its converts by the hundreds of millions. But Brahminism continues to be the religion of India, even until to-day. The task of Christianity to supplant it is gigantic, and rendered doubly difficult by the failure of Buddhism. In later days a new reformer appeared, Rammohun Roy. He started the Brahmo-somaj, or reformed Brahminism, but under his successor, Keshub Chunder Sen, it is drifting toward Christianity.

Starting from the Veda, Hinduism has ended in embracing something from all religions, and in presenting phases suited to all minds. It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has its spiritual and its material aspect, its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and its impure. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative. Those who rest in ceremonial observances find it all-sufficient; those who deny the efficacy of works and make faith the

one requisite, need not wander from its pale; those who are addicted to sensuality may have their tastes fully gratified; those whose delight is in meditating upon the nature of God and of man, or the relations of matter and of spirit, the mystery of separate existence, or upon the origin of evil, may here indulge their love of speculation. And this capacity for almost limitless expansion causes almost numberless sectarian divisions even among the followers of any given particular line of doctrine. Yet there remains much of the old nature-worship, or more correctly speaking, of the old devil-worship among the Hindus even at this late day. As in Tinnevelly the people worship a stone devil, who holds a trident in one hand, and a child which he was about to devour in the other. The idol generally has a garland of red and white oleander flowers on its head and shoulders.



DEVIL WORSHIPED IN TINNEVELLY.

THE GODS OF HINDUISM.

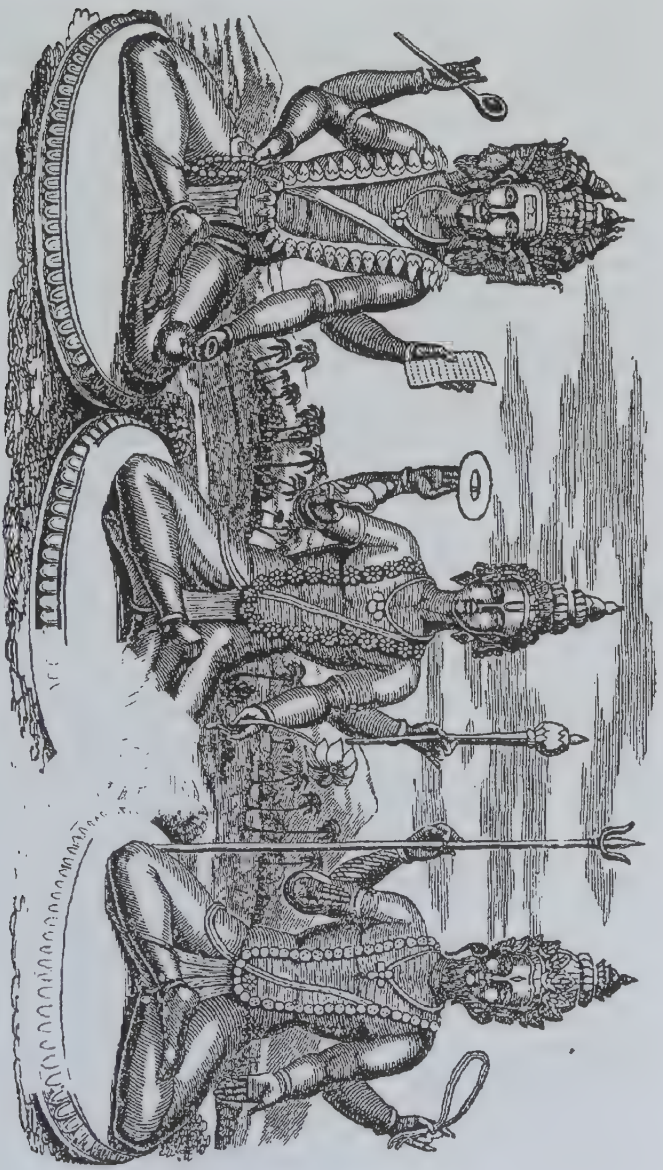
The three idols sculptured on the walls of Elephanta Cave are found all over India, and constitute the chief gods which are worshiped by the Hindus.

All the human race is said to have come from the highlands of Central Asia, and the worship of these, our Aryan forefathers, was at first exceedingly simple. Their manner of life brought them into close contact with nature, and we learn from the hymns then written, many of



INDRA, GOD OF THE ATMOSPHERE.

which are still preserved in the Vedas (the sacred book of the Hindus), that they regarded the powers of nature as manifestations of gods. In the storms, they supposed these rival gods were quarreling. In the Vedic hymns, frequent mention is made of the chief god, called Dyaus, the "Heavenly Father." Also Aditi, the "Infinite Ex-



THE THREE CHIEF HINDU GODS.

panse," is called the mother of all gods. Next comes Varuna, the "Sky in its Brightness," then Indra, the god of the "Atmosphere;" so running through the whole list. After a time, the names of the gods are somewhat altered, and a sort of trinity is formed. Agni, god of fire, becomes Brahma; Surya, the sun-god, becomes Vishnu, and Indra, the atmosphere-god, becomes Siva. These constitute what is called the Tri-murti, and are generally said to represent one god as Creator, Preserver or Destroyer. Hindus often write in their honor verses like the following:

> "In those three persons the one God was shown—
> Each first in place, each last—not one alone;
> Of Siva, Vishnu, Brahma, each may be
> First, second, third, among the Blessed Three."

As to which of the three gods is to be called the Supreme Being, opinions differ. The following story is told in one of the sacred books touching upon this point:

STORY OF THE SAGES' SEARCH.

A dispute arose among the sages as to which of the three gods was greatest; so they applied to the great Bhrigu, one of the ten Maharshis, or primeval patriarchs created by the first Manu, to determine the point. He undertook to put all three gods to a severe test, and went first to Brahma; on approaching whom he purposely omitted an obeisance. Upon this the god's anger blazed terribly forth; but, restraining it, he was at length pacified. Next he repaired to the abode of Siva, in Kailasa, and omitted to return the god's salutation. The vindictive deity was enraged, his eyes flashed fire, and he raised his trident to destroy the sage; but the god's wife, Parvati, fell at his feet and by her intercession appeased him. Lastly, he repaired to Vaikuntha, the heaven

of Vishnu, whom he found asleep with his head on his consort Lakshmī's lap. To make a trial of his forbearance, he boldly gave the god a kick on his breast, which awoke him. Instead of showing anger, however, Vishnu arose, and on seeing Bhrigu, asked his pardon for not having greeted him on his first arrival. Next, he expressed himself highly honored by the sage's blow (which he declared had imprinted an indelible mark of good fortune on his breast), and then inquired tenderly whether his foot was hurt, and proceeded to rub it gently. "This," said Bhrigu, "is the mightiest god; he overpowers by the most potent of all weapons—gentleness and generosity." This idea was not far removed from the genius of Christianity, which conspicuously encourages the overcoming of evil with good.

CAN THE GODS DIE?

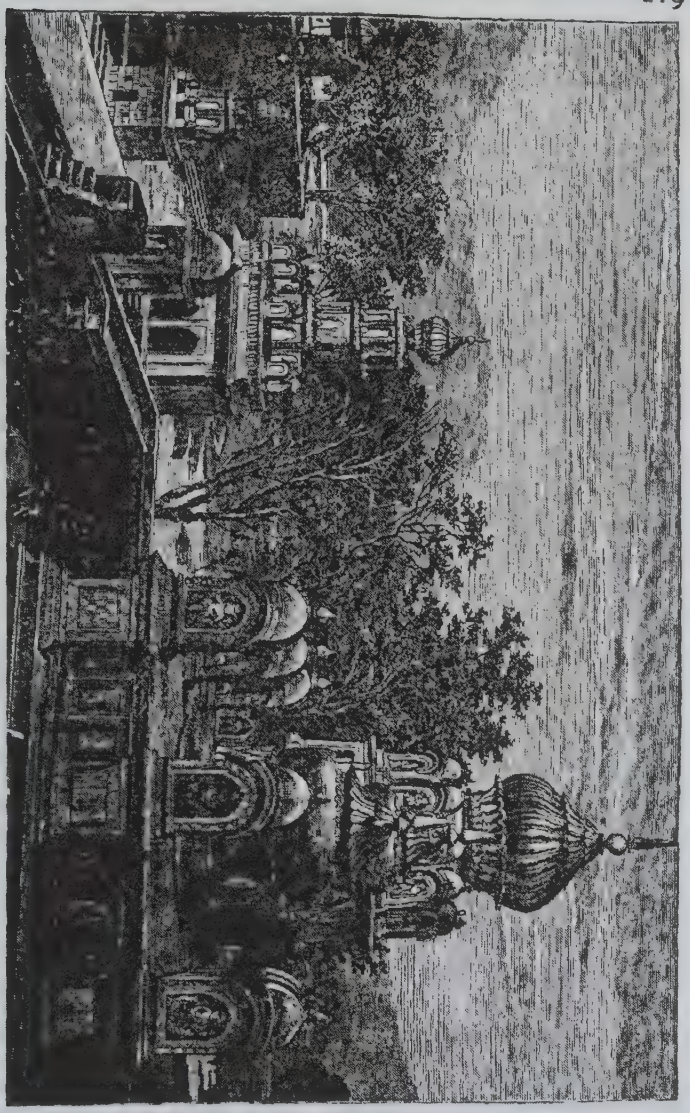
One of the most remarkable ideas to be found in the Brāhmanas is that the gods were merely mortals till they extorted immortality from the Supreme Being by sacrifices and austerities. A natural or inherent immortality in these deities was never dreamed of, it is said:

> "The gods lived constantly in dread of Death—
> The mighty Ender—so with toilsome rites
> They worshiped and repeated sacrifices
> Till they became immortal. Then the Ender
> Said to the gods, 'As ye have made yourselves
> Imperishable; so will men endeavor
> To free themselves from me; what portion then
> Shall I possess in man?' The gods replied,
> 'Henceforth no being shall become immortal
> In his own body; this his mortal frame
> Shalt thou still seize; this shall remain thy own,
> He who through knowledge or religious acts
> Henceforth attains to immortality
> Shall first present his body, Death, to thee.'"

SECTS OF HINDUISM.

It must not be supposed that the heathen religions present one unbroken front against the oncoming ranks of Christianity. Christianity is divided into sects, it is true; but these sects are but as the different regiments and divisions of an army. The banner of the Cross is at the head of the whole of this grand army, and it floats proudly over each regiment; the regimental banner is always placed beneath, and not above, the banner of the Cross. Hence the various denominations of Christians are not so many distinct bodies, fighting each other as well as fighting the common foe; but they are so many bands of soldiers, fighting, perhaps, each in its own way, yet all aiming to destroy the one common enemy, Satan and his works. But the divisions of heathen religious systems differ greatly from this. Many of them are so different from each other that there is hardly a trace of resemblance remaining. Each heathen religious system wages war against every other one. Buddhism is, perhaps, an exception to this, at least in its mode of warfare, for it seeks to swallow up every other system, to incorporate all other religions in its own and to destroy them by the change. In each of these systems, as well as in Hinduism, which we have now before us for consideration, there are many different sects. These vary very much more than the denominations of Christendom, and are constantly turning their guns upon each other. Thus God is making Satan to defeat himself, and will bring good to the world even out of the wicked one's work.

The sects of Hinduism overlap each other. Many Hindus are attached at the same time to several sects, and some of the gods are worshiped by all the sects in common. Following the national tendency of all heathen



BIRD'S-EYE VIEW OF THE HINDU TEMPLE AT CAWNPORE.

religious systems, Hinduism developed downwards. Sect after sect arose, each calling attention to some one

prominent point in their faith, and setting all the other points far in the background.

During all the period from 800 to 500 before Christ, the need of making peace offerings to the gods was insisted upon by certain sects. According to the creed of one popular sect, for example, if one should slay a hundred horses in sacrifice, he would be worthy of being exalted to the rank of a powerful god. Thousands of animals, principally horses, cows, pigs, and the like, were slain every day at this time. The whole land was filled with blood. Then came the reaction, a new sect arose, who, disgusted and wearied of sacrifices and sacrificing priests, declared all sacrifices as unnecessary and displeasing to the gods. The followers of Kali, the goddess of blood, and especially the Thugs, who came into prominence later on and who are described in connection with the worship of Kali, of course opposed this idea. Yet they were unsuccessful, their rival sect rapidly gained the popular favor, and, except at Kali's altars, sacrifices almost disappeared. The great reformer, Buddha, the "Light of Asia," gave great assistance to this doctrine. He taught, about the seventh century before Christ, that it was the duty of man to preserve life, and not to destroy it. The teaching that the souls of men after death passed into the bodies of animals also aided in this. Buddha's teachings gained almost universal acceptance in India for a time; it looked as though it would root out Hinduism. But gradually the Hindu priests brought Buddhism back unto itself again. The priests declared that Gautama, the Buddha, was an incarnation of the god Vishnu, and by this concession won their way to the hearts of the people. Each of the gods had their own followers, and, as may be imagined, the sect that worshiped Vishnu received many new adherents.

After this, Hinduism rapidly descended to its darkest, deepest degradation. Priestcraft was extended, rites were multiplied, and superstitious customs increased. For long years the people groaned under their heavy burdens, then sought—as, alas! how often they sought, but only to fail—to get back to the high ground of a purer religion. Reformers appeared, and the people gladly and quickly gathered around these reformers, thus forming new sects. To set forth the whole history of these sects would require volume after volume. In a general way, we may say that there are five large sects: the followers of Siva, of Vishnu, of Sakta, the sun worshipers, and the adherents of Ganesha. We might well add to these, and to the multitude of minor sects into which they are divided, the greatest of modern sects, which is called the Brahmo-Somaj.



SCULPTURED IDOLS ON A PILLAR.

In the year 1774 was born a man of marked ability, named Rammohun Roy. He sought to suppress the Suttee, the burning of Hindu widows with the bodies of their dead husbands. He encouraged native education and the general enlightenment of the whole people. He went back beyond the teachings of priests and of the

modern sacred Hindu books, back to the Vedas, and sought to prove that they taught that idolatry was wrong, and that one god should be worshiped. To this Supreme Being he gave the name of Brahma, and hence his sect of reformed Hinduism was called the Brahma or Brahmo-Somaj, or Society of God. After his death, several other leaders arose, the last of whom, the third from Rammohun Roy, named Keshub Chunder Sen, was, perhaps, most in accord with the founder's spirit. He visited England lately. Under his leading the society is offering an uncompromising opposition to caste, idolatry and superstition, and is accomplishing the best results.

PRINCIPLES OF HINDUISM.

Hinduism as a system has nothing to say about making men better, it only tells of means to make peace with angry gods. It speaks only threatening and fear. But worse than this—and it would corrupt our pages to do more than mention it—much of its worship is vile; vulgar images are common objects of worship in India.

Its teachings as to the next world and the way to reach it are remarkable. There is supposed to be a wide stream between this world and the next, and the only way to cross is by holding on to the tail of the sacred cow when dying.

One terrible feature of Hinduism is *Caste.* Every Hindu child is born within a certain caste, and above or below that it can never go. It is a most rigid system requiring the members of one caste to have as little as possible to do with the members of another. The four principal castes are—the Priest or Brahmin caste; the Warrior caste; the Merchant caste; the Sudras, or Servile caste; besides these are the Pariahs, who are below all caste. Some of the castes distinguish themselves by

the cut and color of their dress, some by the way in which their garments are put on, some by a peculiar mark on



DYING BRAHMIN HOLDING THE TAIL OF THE SACRED COW, SO AS TO ENTER HEAVEN.

the forehead, some by the jewels or ornaments they wear. The bounds of these castes are fixed and immovable. No one, however, rich, or learned, or skillful, can rise

above his caste, no one, however poor, or degraded, or vicious, sinks below his caste. Each caste looks up to those above it, and concedes its superiority.



A CASTE-MARKED BRAHMIN AT HIS DEVOTIONS.

A Brahmin who had become a Christian, once told a celebrated traveler, that the people of lower castes than his own had often asked him to stop and wash his feet in the water of the street, so that they might drink it! The whole system, this traveler goes on to say, is a cold and cruel thing, which hardens the heart against natural compassion. Against its oppression there is no power of

resistance; it extinguishes every element of human brotherhood. Hinduism is, take it all and all, one of the vilest, most despotic, most degrading systems of religion. In almost every other faith there is some redeeming feature; in Hinduism we seek in vain to find any element of truth. There is nothing in it worthy of being placed in comparison with Christianity. Yet the task of persuading the Hindu people of this is a very difficult one. The missionary seems as but a youthful David with his sling and stones in the presence of this very Goliath of Heathenism. But he has God standing with him, and by His aid the work will finally be successful.

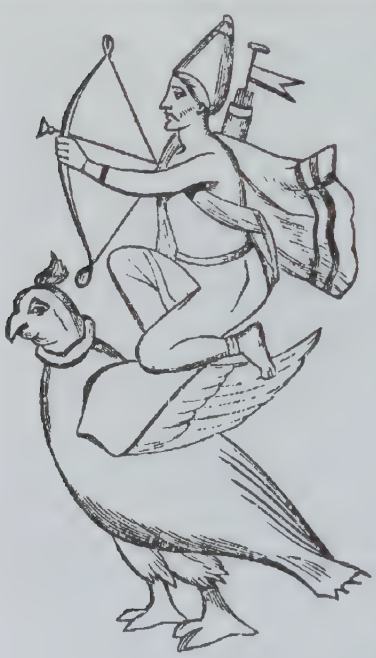


GOD OF HELL, FROM A HINDU PICTURE.

HUMAN BEINGS KILLED IN SACRIFICE.

Very early in the history of the Hindu religion, human beings were sacrificed to the gods. Both children and adults were slain before Kali's altars, especially. Sacrifice of human beings is referred to in the sacred books; for instance, it appears in the following Brahmana:

King Hariscandra had no son; he then prayed to Varuna, promising, that if a son were born to him, he would sacrifice the child to the god. Then a son was born to him called Rohita. When Rohita was grown up, his father one day told him of the vow he had made to Varuna and bade him prepare to be sacrificed. The son declined to be killed, and ran away from his father's house. For six years he wandered in the forest and at last met a starving Brahmin. Him he persuaded to sell one of his sons named Sunahsepha, for a hundred cows. This boy was bought by Rohita and taken to Hariscandra and was about to be sacrificed to Varuna as a substitute for Rohita. At this moment, on praying to the gods with verses from the Veda, the boy was released. Some of the Hindu gods are, in accord with this idea, horrible imaginations, as the god of Hell. In contrast with such, is Amadeo, god of Love, the cupid god of the Hindus.



AMADEO, GOD OF LOVE.

But the Hindus were averse to human sacrifice, and so they found a way to get around it. They introduced this passage into their sacred books:

The gods killed a man for their victim. But from him thus killed, the part which was fit for a sacrifice went out

and entered a horse. Thence the horse became an animal fit for being sacrificed. The gods then killed the horse, but the part of it fit for being sacrified went out of it and entered an ox. The gods then killed the ox, but the part of it fit for being sacrificed went out of it and entered a sheep. Thence it entered a goat The sacrificial part remained for the longest time in the goat; thence, it became pre-eminently fit for being sacrificed!

WOMAN'S LIFE IN INDIA.

Every one of the heathen religions more or less degrades woman. Often she is made the slave of man, or, worse still, the creature to minister to his appetites. Only Christianity seeks to lift woman to the level of man. Women in Christian lands rarely ever appreciate the low condition of their Oriental sisters. In India, woman's condition is worse than in China, and in China worse than in Japan. In the early religious writings of the Hindus, woman is spoken of with respect; but in later days those teachings have been all but forgotten. Indeed, the degradation of woman in India—not merely sanctioned, but commanded, by the Hindu religion—is without a parallel in any age and among any other race. According to the Code of Manu, the law-book of the Hindu religion, woman is forbidden to read the sacred books or to offer up prayers or sacrifices in her own name and person. She may pray and worship, but only as her father or husband directs. Woman is regarded as *having no soul*, differing from the beasts only in being more intelligent than they. Moreover, she is commanded *to revere her husband as a god.*

If a Brahmin, or priest, happens to be reading the Vedas (the sacred Hindu books), and a woman happens to come near, he must suspend his reading until she pass by.

Her ear is not pure enough to hear the sacred word, they say. They were kept secluded from sight in ill-furnished apartments; really, they were kept prisoners in the zenanas, as their apartments were called. Only recently has the condition of the women of India been exposed.



TEACHING A CHILD TO WORSHIP GANESHA, THE GOD OF WISDOM.

Missionary ladies, by taking the occasion of teaching women how to knit and embroider, managed to secure an entrance to the zenanas. Tale after tale was told of the pitiful condition of the Hindu women. These were doubted, questioned and examined; but investigation

confirmed their truth. What is the picture that is drawn by these faithful pens of the Hindu woman's life from the cradle to the grave? Girls are never welcomed in India. Formerly a large number were destroyed at birth, but now the British government prevents that. But they are as badly off, in many cases worse, than if dead. Their very existence is almost unnoticed by their father. Ask



A CHILD BRINGING AN OFFERING TO THE IDOL OF A BULL.

a Hindu how many children he has—supposing that he have three sons and four daughters—he will reply, "I have three children," not thinking it worth while to count his daughters. Formerly at least seventy-five out of every hundred female infants were destroyed. These infants were generally cast to the crocodiles in the Ganges, and, strange to say, the mother thought she was

serving Heaven in doing this unnatural deed. The great linguist, Dr. John Leyden, has written:

"To glut the shark and crocodile
A mother brought her infant here;
She saw its tender, playful smile,
She shed not one maternal tear.
She threw it on a watery bier;
With grinding teeth sea-monsters tore
The smiling infant that she bore.
She shrunk not once its cries to hear!"

From childhood they are taught to worship the idols, especially Ganesha, the god of wisdom, and so the stone bulls.

After a little girl has reached her fifth birthday, her parents begin to look for a husband for her. She can be married when seven years old, but may wait until she is ten. The idea of marrying for love is never dreamed of. The little one never makes her own choice of a husband. Her married life bears not the slightest resemblance to the life of a wife in a Christian land. The Shasters declare that a wife, "When in the presence of her husband, must keep her eyes upon her master, and be ready to receive his commands. When he speaks, she must be quiet, and listen to nothing else besides; when he calls, she must leave everything else, and attend upon him alone. A woman has no other god on earth but her husband. The most excellent of all good works that she can perform is to gratify him with the strictest obedience. This should be her only devotion. Though he be aged, infirm, dissipated, a drunkard or a debauchee, she must still regard him as her god. She must serve him with all her might, obeying him in all things, spying no defects in his character, and giving him no cause for disquiet. If he laughs, she must laugh; if he weeps, she

must weep; if he sings, she must be in an ecstasy." The wife may never walk with her husband. No other man than he or her father or brothers must ever look on her face. A Hindu woman would rather die than to be thus defiled, as they are taught to regard it.



HINDU WOMAN.

Woman in India is in the power of her husband completely; she is his slave, and must wait on his every motion. Worse than this, she is not the only wife, for Hinduism permits a man to have many wives. When her husband dies, the wife is more unhappy than ever. All her ornaments and beautiful clothing are taken from her, and only a poor, coarse, brown robe is left; her black hair is shorn off, and the tali—answering to our marriage-ring—is taken from her. Henceforth, if she live, she must practice the severest penance. Often, before the British government put a stop to it, the widow was burned alive with the dead body of her husband. For all this degradation and misery and shameless treatment of women Hinduism is responsible.

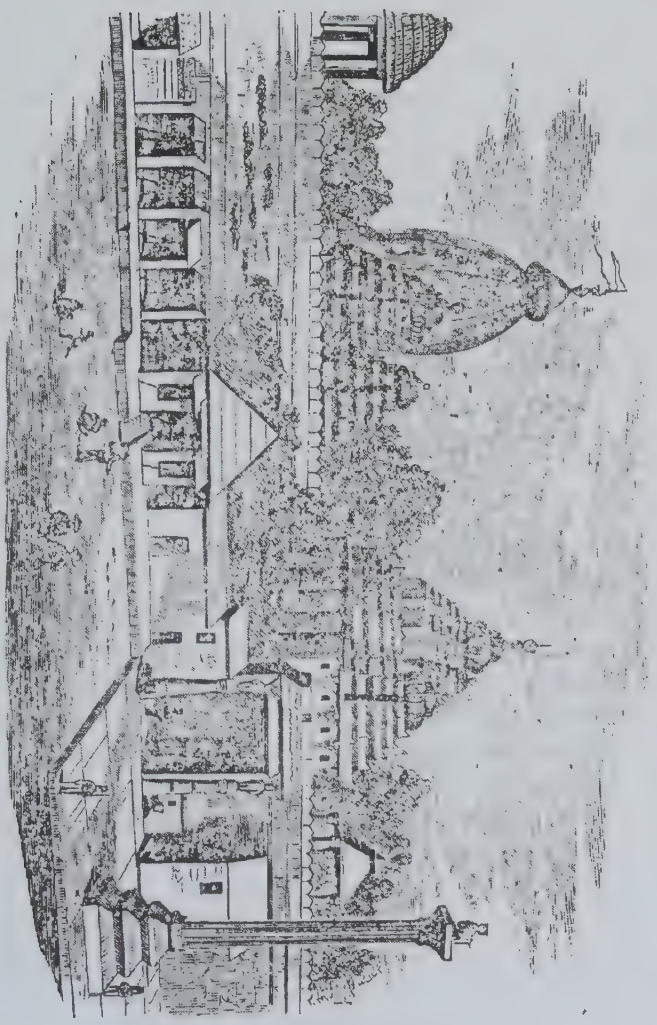
CHAPTER XII.

HINDU TEMPLES, IDOLS AND WORSHIP.

A thousand pilgrims strain
Arm, shoulder, breast and thigh, with might and main,
To drag that sacred wain,
And scarce can draw the enormous load,
Prone fall the frantic votaries in its road,
And calling on the god,
Their self-devoted bodies there they lay
To pave his chariot-way.
On Jaga-Naut they call,
The ponderous car rolls on, and crushes all.

ROBERT SOUTHEY.

EVERY city of India has its temples by the hundreds, in some cases by the thousands. On all the hills, in all the valleys, scattered over all the fields, in the densest jungles or open plains are temples, shrines and idols. The rivers are sacred, trees are worshiped and very many animals receive religious reverence. The temple-courts are filled with chattering monkeys, and here and there we see the sacred bulls, garlanded with flowers and fed by the devotees. There is no end, seemingly, to their temples and idols. Probably no country in the world has more of these than India. It is one of the marks of heathenism to multiply the objects and places of worship. Of course, we cannot here make mention of all these, we can but describe a few of the more important, which may serve as specimens of the rest.



THE MOST SACRED TEMPLE OF JUGGERNAUT AT PURI.

IDOLS AND TEMPLES OF JUGGERNAUT.

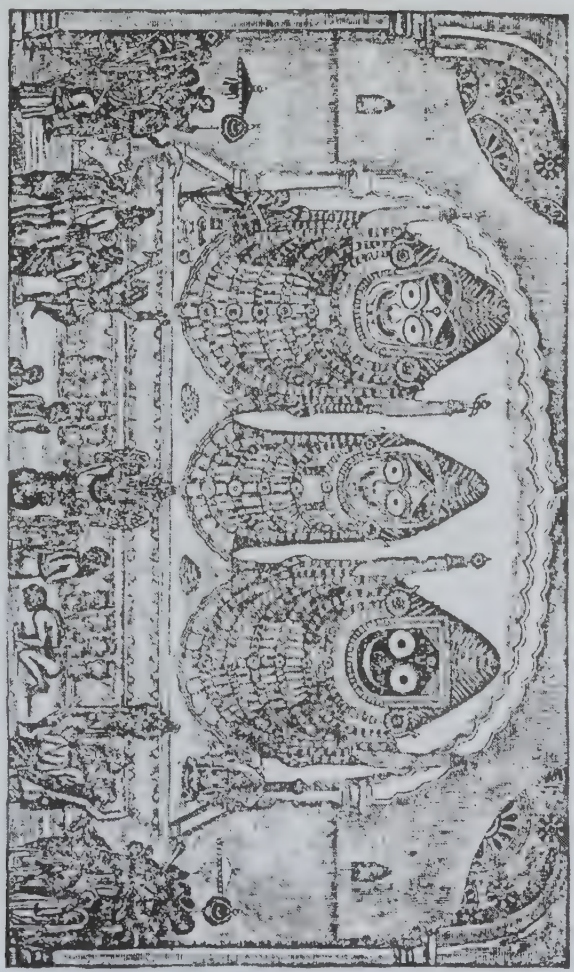
Juggernaut is a celebrated god. He is called the "Lord of the world." His images are as ugly as can be con-

ceived. Generally they are made of wood; in some temples placed three together, one of blue, one of white and one of yellow. Juggernaut has many temples; the one at Puri, on the western shore of the Bay of Bengal, being the largest, and esteemed the most holy. This pagoda stands at the end of the principal street of the city, which is very wide, and lined with dwellings for the priests, small shrines and other sacred buildings. The wall which surrounds the temple is 21 feet high, and forms an inclosure 650 feet on each side. The principal edifice rises to the height of 184 feet. The main gateway is crowded with Fakirs. On each side of the entrance is a mammoth lion. Just before the visitor, as he enters, is an image of the monkey-god, Hanuman.

The temple is dedicated to Krishna, or Juggernaut, (sometimes written Jagan-nath,) and his companions—Siva and Sathadra. The idols of each are rude, hideous-looking sculptured blocks of wood, each about six feet high. The representations of the human face in these idols are hideous. Krishna is painted dark blue, Siva white and Sathadra yellow. Before the altar an image of the hawk-god, Garounda, is placed. Every day, we are told, the idols are feasted. Their food consists of 410 pounds of rice, 225 pounds of flour, 350 pounds of butter, 167 pounds of treacle, 65 pounds of vegetables, 186 pounds of milk, 24 pounds of spices, 34 pounds of salt and 41 pounds of oil. While the food is being placed before the gods, all but a favored few are excluded from the temple, and the doors are shut. There are over 20,000 holy men connected with this temple, and we can easily guess that *they* help the idols to get rid of this great mass of food, at any rate it all speedily disappears. The idols, strange as it may seem, are washed and dressed daily with great seriousness.



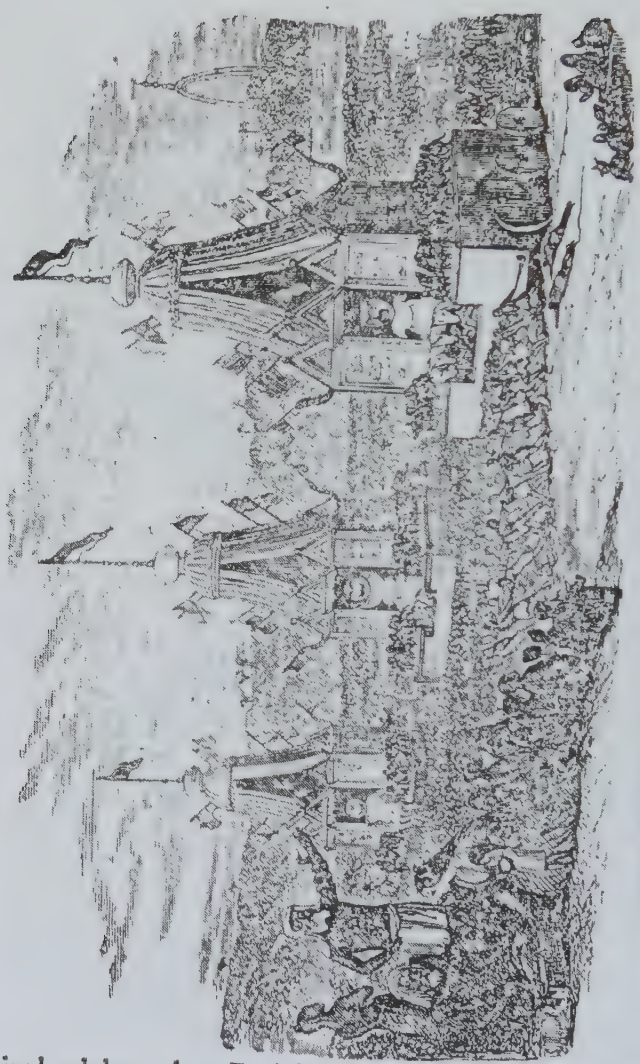
On the 18th of June Juggernaut's great festival occurs. Formerly great multitudes assembled at this time from



SIVA. SATHADRA. KRISHNA.

WORSHIP IN THE TEMPLE OF KRISHNA, OR JUGGERNAUT.
The Hawk God, Garoonda, is seen in the foreground.

every part of the land. Men, women and children in crowds thronged to the city days in advance, and waited with impatience for the festival day to come. The Car-



HINDU DEVOTEES DRAGGING JUGGERNAUT'S CAR AND IMMOLATING THEMSELVES.

Festival celebrated at Puri is usually attended by more than 500,000 pilgrims, nearly half of whom are females. There is great suffering among these pilgrims, and

many of them die in consequence of excessive fatigue, exposure to the annual rains, and the want of suitable and sufficient food. The plains, in many places, are literally whitened with their bones, while dogs and vultures are continually devouring the bodies of the dead. At the appointed time each idol was washed, dressed in silk and gold, and placed upon his triumphal car. The car of Juggernaut consists of an elevated platform, thirty-four feet square, supported by sixteen wheels, each six and a half feet in diameter. It is covered with cloth of gold and costly stuffs, and a Juggernaut is placed under a canopy. Six ropes, or cables, 300 feet in length, are attached to the car, by means of which the people draw it from place to place. The whole car is covered with sculptures in the Hindu style.

Thousands seize these ropes, as many as could get hold. In their fanatical frenzy they crowded and shouldered and shoved one another, counting themselves happy if they could only lay a hand on the ropes. The Car-Festival was the great event of the religious year of the worshipers of Juggernaut. Its object was to convey Juggernaut from the temple to his country house, a mile distant. When the image was placed in the car the multitude fell on their knees and bowed their foreheads in the dust.

As the car began to advance the drums beat and cymbals clashed, while from its platform the priests shouted, harangued and sang songs, which were received with applause by the multitude. And so the dense mass, tugging, sweating, singing, praying, dragged the car slowly along. Some were knocked down and trampled upon, and some were accidentally crushed by the ponderous wheels, while a few, mostly those who were sick or in much trouble, sought death by throwing themselves in

the way of the wheels, this latter being encouraged by some of the priests. The priests and priestesses chanted songs in praise of the gods, the multitudes flung flowers and other gifts about the car.

Such was the Great Car-Festival of Juggernaut in ancient days. Of late years it has lost much of its popularity, and though thousands still attend annually, it is now looked upon more as an annual fair than a religious festival. The devotees are not half so zealous as formerly, and the priests find almost no one to drag the car. No longer do any self-made victims fall beneath its wheels, unless it be some poor, weak wretch, tired of life and desiring thus to commit suicide. The British government has caused much of this change, but more has been done by the influence which Christian missionaries have exerted upon the people. The "Lord of the World," as they call this idol, shall yet bow before the Lord of Lords.

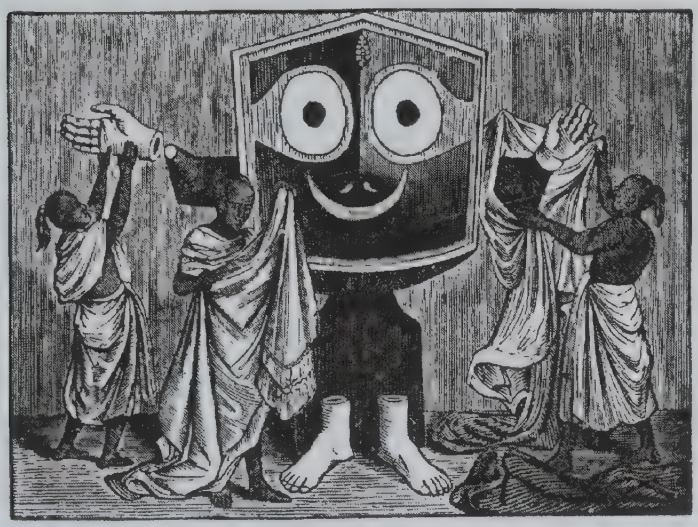


THE IDOL JUGGERNAUT USUALLY CARRIED ON THE CAR.

From this acount of Juggernaut and his worship one cannot fail to see the terrible degradation which Hinduism imposes on its devotees. That God should be deemed to be fitly represented by such ugly conceptions as are seen in these idols is evidence of a most degraded system of religion. Still more so is the teaching of the priests, that God actually lives in some substance in the

idol's heart. Contrast this with the teachings of the Bible concerning Him whom the heaven of heavens cannot contain! Juggernaut s worshipers regard him as a *thing* whom they are to keep from getting angry by petting him and caring for and feeding as for a little child; that He is a being who needs such things as clothing to protect and food to sustain Him, and who needs to be washed, and to retire to a summer resort to escape the summer's heat.

A striking illustration of the inferiority of idols is given in the incident pictured below. Several converts from Hinduism concluded to undress and disjoint their idol,

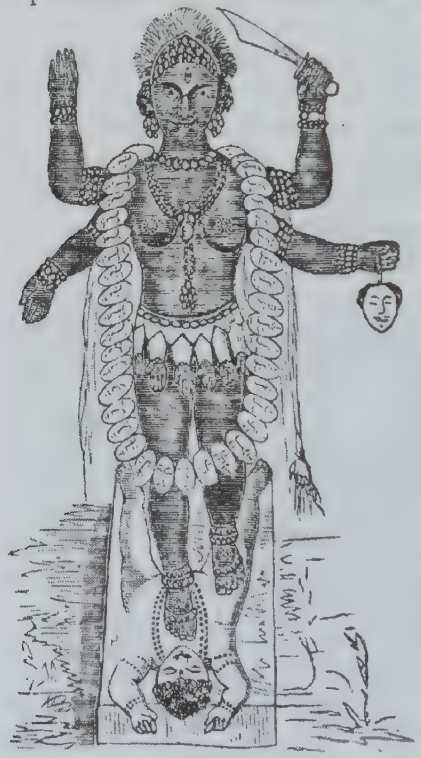


DISROBING AND DISJOINTING JUGGERNAUT.

and finally they chopped up the several parts and used them for firewood, thus more than fulfilling the words of Isaiah (chap. xliv., 9–20), who tells of idolaters making an idol of parts of their wood and burning the residue to warm themselves and to roast their meat.

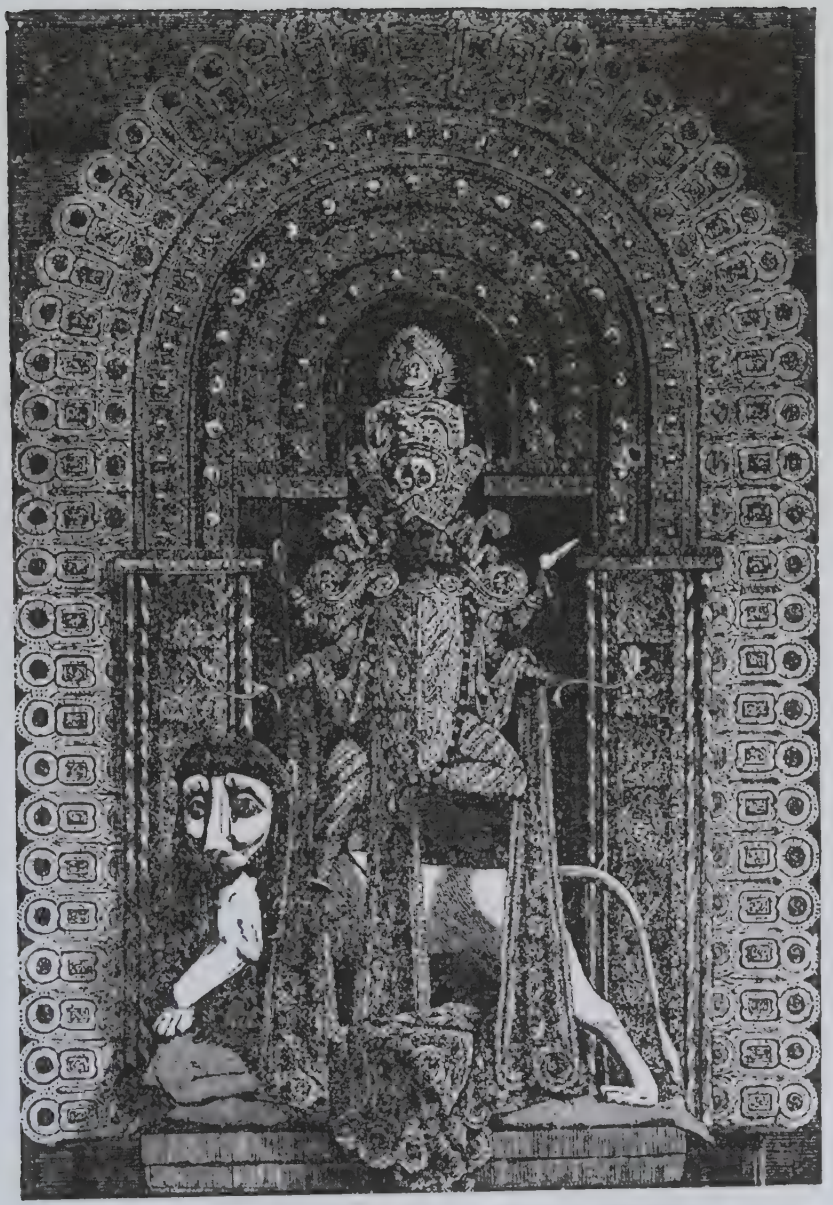
KALI, THE GODDESS OF BLOOD.

Kali is a very popular goddess, and yet her images are the pictures of terror. She wears a head-dress of snakes, and a necklace consisting of a chain of skulls. In her hand she holds a murderous-looking knife. Kali is the wife of Siva, the destroyer. In September a festival is held in her honor, called the Doorga-pooja. In all of Kali's temples her idols are gayly adorned with flowers, and prayers are offered to her during days of dancing and singing.



THE GODDESS KALI.

There used to be a sect of murderous stranglers, known as Thugs, who were especially devoted to the worship of Kali, and who performed their murderous work as a religious service to that goddess. The story of this people opens up a chapter of the greatest cruelty, going far beyond all the ordinary records of crime. Yet it was all done from a religious motive, as well as for love of plunder. Strange that it could be so! The legend that accounts for their origin is as follows: A long while ago

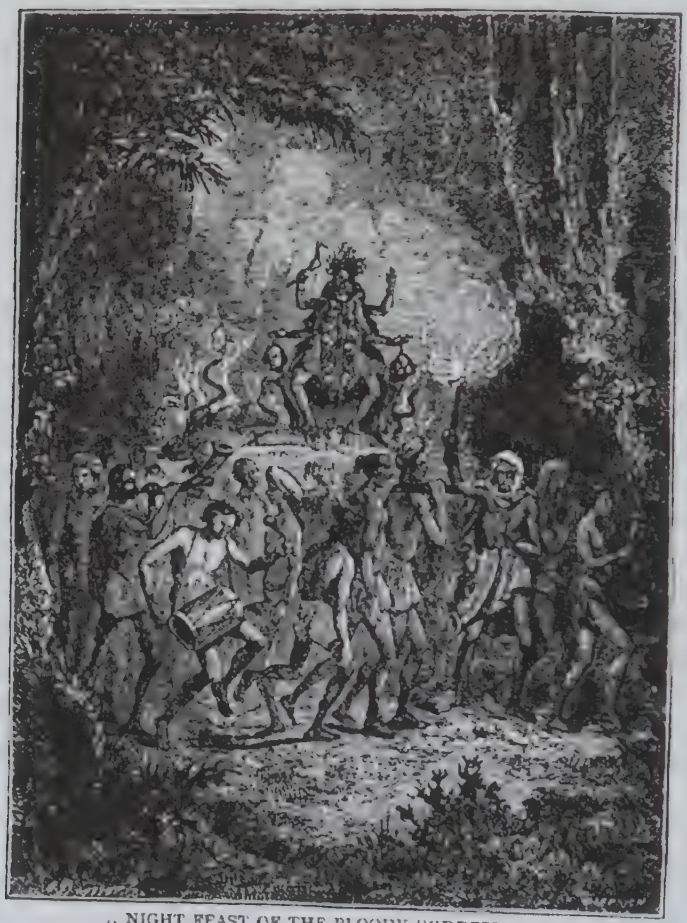


IDOL OF THE BLOODY GODDESS KALI, AT CALCUTTA, INDIA.

a giant demon infested this world destroying mankind. The goddess Kali, to save mankind from utter destruction, attacked this demon and cut him down; but from the drops of blood that fell to the ground immediately there sprang up other demons—a host of them. Then Kali created two men, to whom she gave handkerchiefs, and whom she taught to strangle the demons without shedding blood. This was done, lest if their blood be shed more demons should spring up. Kali intended in this way to destroy the whole brood. When these men had strangled all the demons, she bade them strangle men in the same way, to repay her for her service to mankind. From these two men the Thugs came.

The Thugs were born such; at each one's hearthstone his children were trained to the work of becoming murderers. The handkerchief with which the victim was strangled, and the pick-axe with which his grave was dug, were obtained from the priest, and were regarded as very sacred. Their method of procedure was like this: They waited about the inns or loitered along the roads waiting for travelers to overtake them. The Thug and his intended victim would journey together, and, little by little, he would worm out of him all his plans and intended movements. Thus the Thug could decide on the most suitable place and time. When they came to this, he would throw his strip of cloth about the unsuspecting stranger's neck and draw it tighter and tighter until he was suffocated. If the Thugs traveled together with a party of merchants, each selected his victim, and all were strangled together. After death a hole, about three feet deep, was dug, and the corpse was buried face downwards. The greatest care was taken to shed no blood, and the whole was generally done under cover of the darkness of night. The whole sect was so banded to-

gether, having their scouts and spies, and systems of signaling one another, when they performed their work, that they were rarely detected. Every year several



A NIGHT FEAST OF THE BLOODY GODDESS, KALI.

thousands of persons lost their lives at the hands of the Thugs. In the year 1826 the British government first discovered their existence. During the period of some

nine years over fifteen hundred of the Thugs were arrested and executed. The sect is very nearly destroyed now. How astonishing that such a sect should not merely exist, but that they should perform their dastardly deeds as a religious service. The cannibalism of the barbarous South Sea Islanders is regarded with the greatest abhorrence; but their ignorance and degraded condition lessens our condemnation of their abominable deeds. For the Thugs, an intelligent people, living in a semi-civilized land, with opportunities of getting knowledge far in advance of the Islanders of the Pacific, we can see almost no reason for hesitating to condemn most strongly their awful practices. What a contrast is here furnished between the religion of Jesus Christ, with its teachings of mercy and love, and the religion that not only tolerated, but even taught, that to murder was to render a service to the gods.



GODDESS KALI, FROM A HINDU PICTURE.

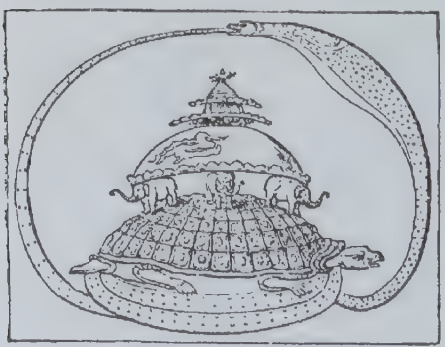
Kali's feasts were generally held at night. Great crowds of religious fanatics gathered around her most fearful images. These were generally placed in a grove for this occasion. In two of her four hands the idol held skulls; formerly these were human skulls, now they are made of wood. The devotees walk round and

round the idol, bearing torches, beating drums, and dancing in odd ways.

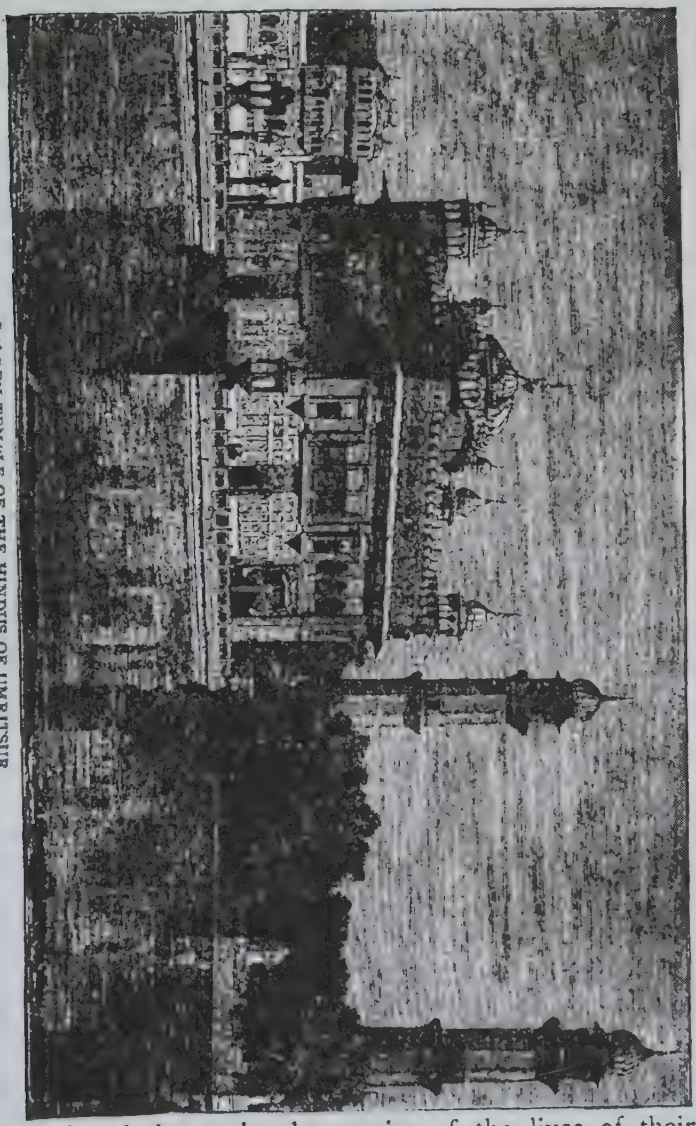
Kali is one of the most celebrated goddesses of all the Hindu worship, and is the especial favorite divinity of the people of Calcutta. Her images are very different, but she has always one character ascribed to her; she is cruel and revengeful. We meet her temples everywhere—by the roadside, in palm groves, under the wide-spreading banyan tree. This goddess of destruction being more feared than all others, is worshiped more than all. She is represented sometimes as standing on a lion or a prostrate man, always with four hands. These hold knives or skulls, or, perhaps, human heads, as already noticed. Often she wears a necklace of skulls. The Hindus bring to her idols the first fruits of the garden, vineyard or orchard. Some of Kali's temples, like that at Calcutta, are beautifully sculptured, and her idols decorated with precious stones.

TEMPLE DECORATIONS.

There is one thing which characterizes almost all of the better Hindu temples, this is the exquisite richness of the sculptures which decorate their walls. They seem to trust more to the impression which appeals to the sight make upon the minds of the people than to any oral teaching or readings from books. The Hindus are accustomed to depict in these decorations the whole of their mythology, the



HINDU NOTION OF THE UNIVERSE.



GOLDEN TEMPLE OF THE HINDUS OF UMRITSUR.

legends of the gods, the stories of the lives of their deities, their ideas of the future life, of the present

world and the like. The preceding picture gives a sculpture representing the Hindu notion of the universe, and of the relative position of the world. To the untutored Hindu mind it answers fully the question, How is the world upheld? Of course those Hindus who have received the light of a truly scientific education laugh at such notions as are here indicated. They know far better, as do we.

In the accompanying engraving the transmigration of the soul is illustrated. This is drawn from a photograph of the entablature of a temple near the foot of the lofty Himalayas The sculpture which follows tells of the romantic adventures narrated in the Ramayama. These sculptures are the common people's teachers; indeed, the world over, the language of pictures is far more loved and better understood than any other. Pictures and sculptures constitute the one language intelligible to people speaking widely different dialects.



ENTABLATURE FROM A HINDU TEMPLE.

Herein, too, is one of the great powers of heathenism over the children. Before they can read for themselves or remember the doctrines taught them, they see the pictures and enjoy the stories they communicate. These become part of the children's mental store. They are



CHILDREN AT WORSHIP IN A TEMPLE IN BENARES.

realities to them. They are never forgotten. They never lose their power. This is abundantly demonstrated in the experience of every teacher. When verbal description has failed a picture has made all clear.



BAS-RELIEF FROM A HINDU TEMPLE.

BENARES.

True Hindus consider the city of Benares to be situated in the very centre of the earth, and to be the most sacred city in the world. There are not less than 80,000 Brahmins, or "holy caste" Hindus, residing here, and the city also is stocked with the so-called "sacred bulls and sacred monkeys." There are more than 1,000 temples and over

500,000 enshrined deities. More than 100,000 pilgrims visit Benares annually, 20,000 of whom may be seen rushing at one time into the River Ganges, at a given signal, that they may bathe at the proper moment. The river is reached by flights of broad steps, and on these the Hindus pass the busiest hours of the day, bathing, dressing, saying their prayers, lounging and gossiping. Benares is believed by some to be 80,000 steps nearer to heaven than any other part of the world. Ten miles around Benares is said to be such holy ground, that whoever dies within this area is sure of going to heaven, however great a sinner he may have been.

THE SACRED CITY OF THE SIKHS.

Umritsur, in North-western India, is the holy city of the Sikhs. This is a sect of reformed Hindus, who at first rejected idolatry, but who afterwards found its fascination too strong for them. In the centre of a large tank —called the Lake of Immortality, because whoever bathes in it is shielded from everlasting death—is a temple of pure white marble, with a roof made of plates of copper, richly gilded; this is called the Golden Temple. Before crossing the bridge or causeway to the temple, one must put off the shoes from his feet, so holy is the place.

The Sikhs are very fanatical, and they do not receive visitors with any expressions of friendliness. The city of Umritsur has no celebrity apart from this temple. The sect of the Sikhs originated about the middle of the fifteenth century, and now numbers about 5,000,000.

CAVE-TEMPLES OF ELEPHANTA AND GWALIOR.

In the harbor of Bombay is an island containing a celebrated cave-temple. Hundreds of years ago the Hindus excavated this temple from the solid rock; pillars, idols



APPROACH TO



EM E OF UMRITSUR.

and chapels are all cut from the one great mass of stone. For three hundred years past there has been little worship here. The temple was devoted to the worship of Siva. After ascending a flight of several hundred steps we stand before the great square gate-ways. Immense columns ranging away in the darkness support the roof of solid rock. On the walls are sculptured the fantastic forms of Brahma, Vishnu and Siva. The metamorphoses of these are also shown in sculpture. The cave is shaped like a cross. At the end of the main passage-way, opposite the principal gate-way, is an altar supporting a gigantic, three-headed idol. The central face is calm and benevolent, the forehead is covered with a lofty diadem, like a mitre, covered with delicate carvings representing necklaces. The face on the right expresses terrible rage; its mitre is covered with sculptured skulls and serpents, and its outstretched hand holds a cobra. The other face is smiling and the hand holds a flower. The triple idol represents Siva as the passive god, the destroying god and the saving god. The sculptures are much worn away, but enough remains to indicate the wondrous majesty and beauty of the Elephanta Cave.

At Gwalior are a number of Hindu temple-caves. The precipitous sides of the great mountain are cut and carved into hundreds of statues, from one foot to forty feet high, and deep recesses in which they seem hidden away. One of these caves was probably made about 300 years after Christ. After passing through several archways we stand before three idols, each twenty feet high. The worship of these has long since ceased, and they only remain to show us what the people of India worshiped hundreds of years ago. More than a thousand years before this cave was excavated, and over twenty-five hundred years ago, another great cave



GREAT IDOL OF THE CAVE OF MANDAR, INDIA.

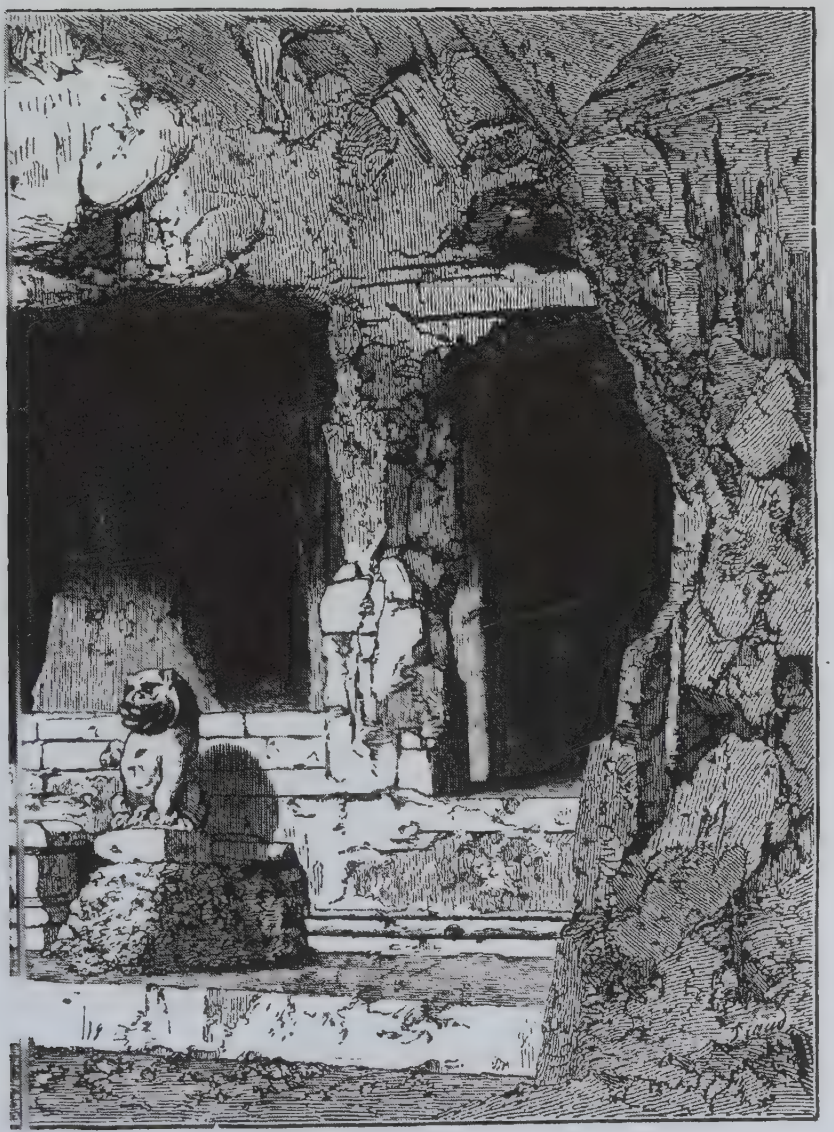
was prepared at Gwalior, that of Ourwhai. This is an old Jain temple. For about 800 feet, the hard



SCENE FROM THE SCULPTURED CAVE OF ELEPHANTA, NEAR BOMBAY, INDIA.



THE WONDERFULLY EXCAVATED



C E OF ELEPHANTA, BOMBAY, INDIA.

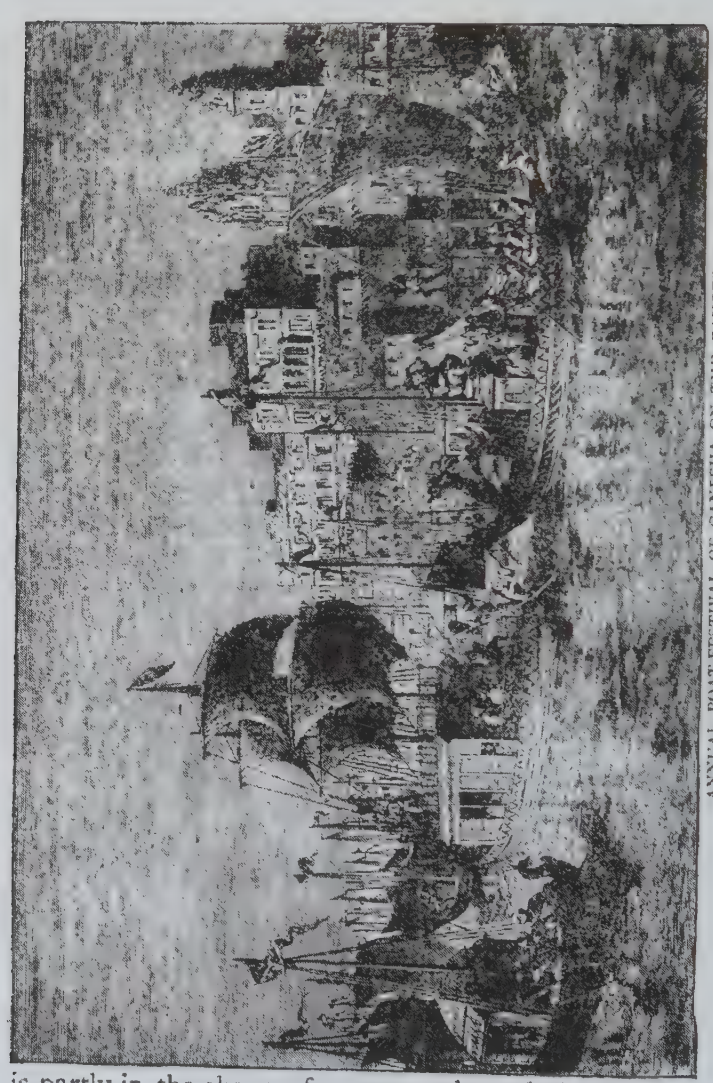
surface of the rock has been dressed so as to form a smooth wall, and the lower part of this wall has been excavated, and there the statues were sculptured. First there are nine gigantic statues, each thirty feet high, placed in niches. Behind these is a small chamber containing another great statue in a lying position. From this chamber a door leads into a tank. Following the paved foot-path which surrounds this tank, you come to another and larger chamber, which is specially dedicated to the statue of Adinath, thirty-five feet high. Around the idol are rich sculptures, and on the cushion on which it sits is a long inscription. This mountain contains twelve rooms, in each of which are from one to nine statues; most of these are from twenty to thirty feet high. For nearly ten miles around this mountain are bas-reliefs, statues and excavations. There is a natural tendency among the superstitious people to seek places of darkness for the observances of their religious rites. Oftentimes the priests are enabled to impose on the credulity of the people much more easily when they add some element of weirdness or mystery to their strange religious performances.

GANESHA, GOD OF WISDOM.

Another exceedingly popular idol of the Hindus is that of Ganesha, the God of Wisdom. It



IMAGE OF GANESHA.



ANNUAL BOAT-FESTIVAL OF GANESHA, ON THE GANGES.

is partly in the shape of a man and partly in the shape of an elephant. The children in the schools are taught to worship it, and it is adored by all who wish to become



A WAYSIDE IDOL OF GANESHA, GOD OF WISDOM.

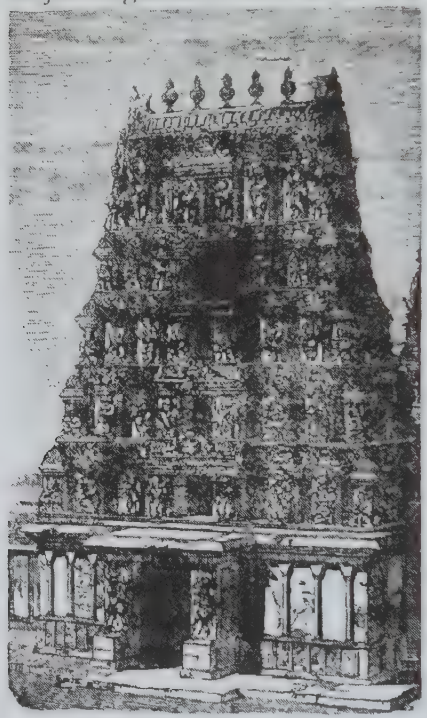
acquainted with Hindu learning and so-called wisdom. The images of this god are not only found in the temples and schools, and at the corners of the streets in the cities, but also under the trees on country roadsides.

The sagacity of the elephant is well known, and it is presumed that the elephant-idol is worshiped for this reason, just as the serpent is worshiped as the symbol of cunning, or the sun as the symbol of power. As of almost all the other gods, Ganesha has his festivals, when the people come together in great crowds to do him honor. At one of these annual festivals they bring forth the god Ganesha, place him in a boat, and accompanied with other boats containing priests and musicians, they row up and down the Ganges. The great crowds of people lining the shore fill the air with their shouts and songs, and the occasion is one of exuberant joy.

PAGODAS.

Scattered about the large temple inclosures are great pagodas or towers. These contained the rooms of the priests and servants of the temple. Sometimes they served simply as gate-ways, at other times they were used as houses for the idols. Rising high above the surrounding country, everywhere they could be seen by the people, and thus their devotion to their idolatrous worship was increased. The priests sought by the use of every possible means to fix the people's faith in their idols; like Demetrius, whose business of making shrines in Ephesus was spoiled by Paul's preaching, these priests do not wish to lose their hold upon the people, because thus their means of support would be destroyed. But, notwithstanding all their efforts, they cannot hold the people in their bondage, and each year witnesses more and more refusing to listen to them. None of these

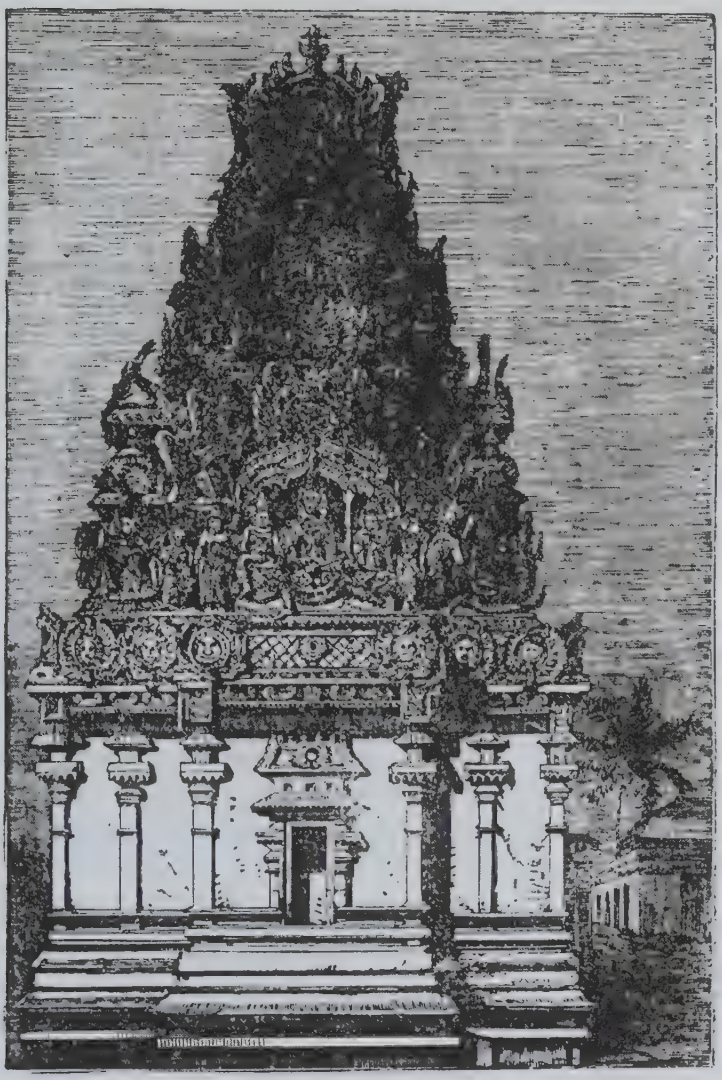
great pagodas are new. For very many years they have towered above the dwellings of the people in their majestic grandeur; when they fall into decay they are not replaced. Many of these pagodas are several hundreds of feet high, and are covered with sculptures representing scenes in the lives of the gods of the temple, or of eminent saints.



GATE-WAY OF MADURA TEMPLE.

Another famous pagoda is at Pondicherry, in Southern India. The gate-way to this temple is most intricately carved. The heathen aim to set forth in a durable way, as by these sculptures, the parts of their worship. They depend largely upon the sight for instructing the people in their faith, rather than upon their hearing, preaching, or reading sacred books.

The interiors as well as the exteriors of these temples are covered with sculptures. The service is in nowise like that in Christian churches. The people come and go as they please. They beat the drums to call the attention of the gods to the prayers they are about to offer, rub their hands together as they mumble over some prayers, leave their offerings before the idol of stone or



PAGODA OF PONDICHERRY, FAMED FOR ITS SCULPTURE.

wood, and go away believing that dangers will be averted, or that good fortune will come to them.

In Ongole, near the great pagodas, the people used to be very idolatrous, having many idols in their houses as well as in their temples. But even here they are rapidly losing their faith in their idols. Recently, in a single year, 20,000 people in this district became Christians, and in



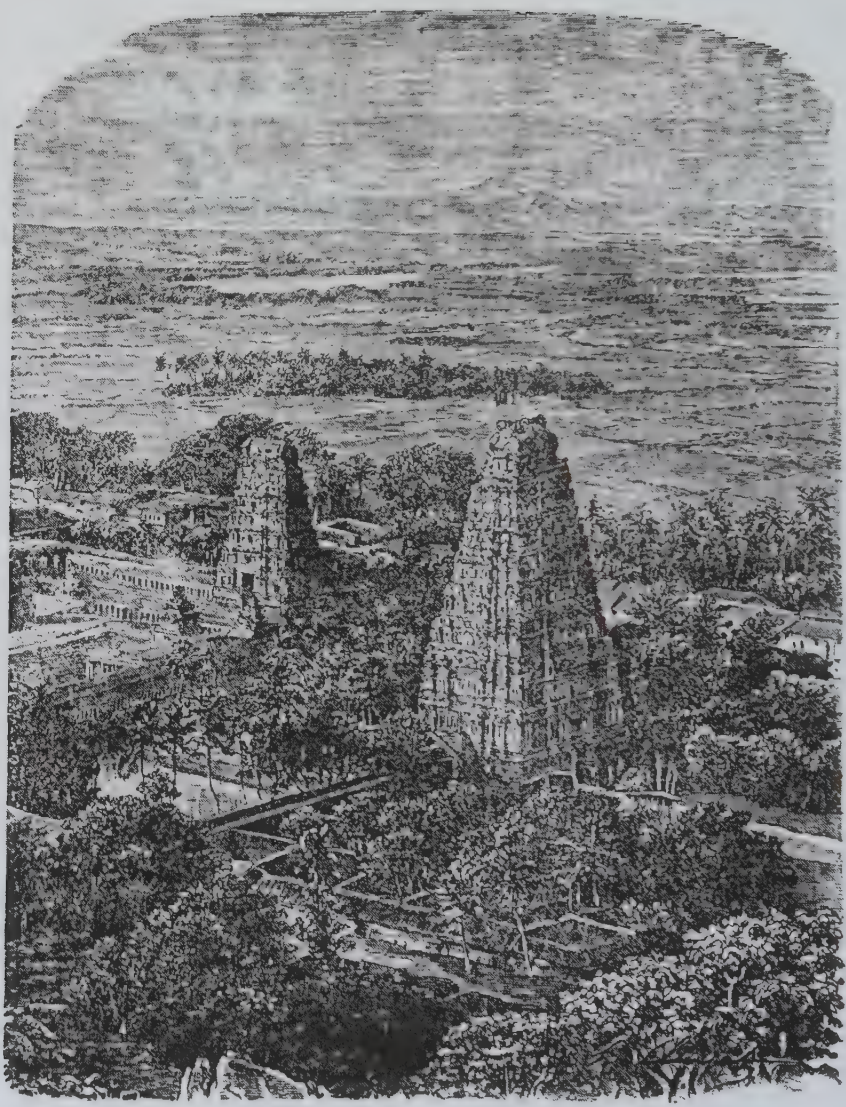
DISUSED IDOLS AND SACRED ARTICLES FROM ONGOLE, INDIA.

one week they brought to the missionaries a thousand idols which they had ceased to worship.

HINDU WASHINGS FOR SIN.

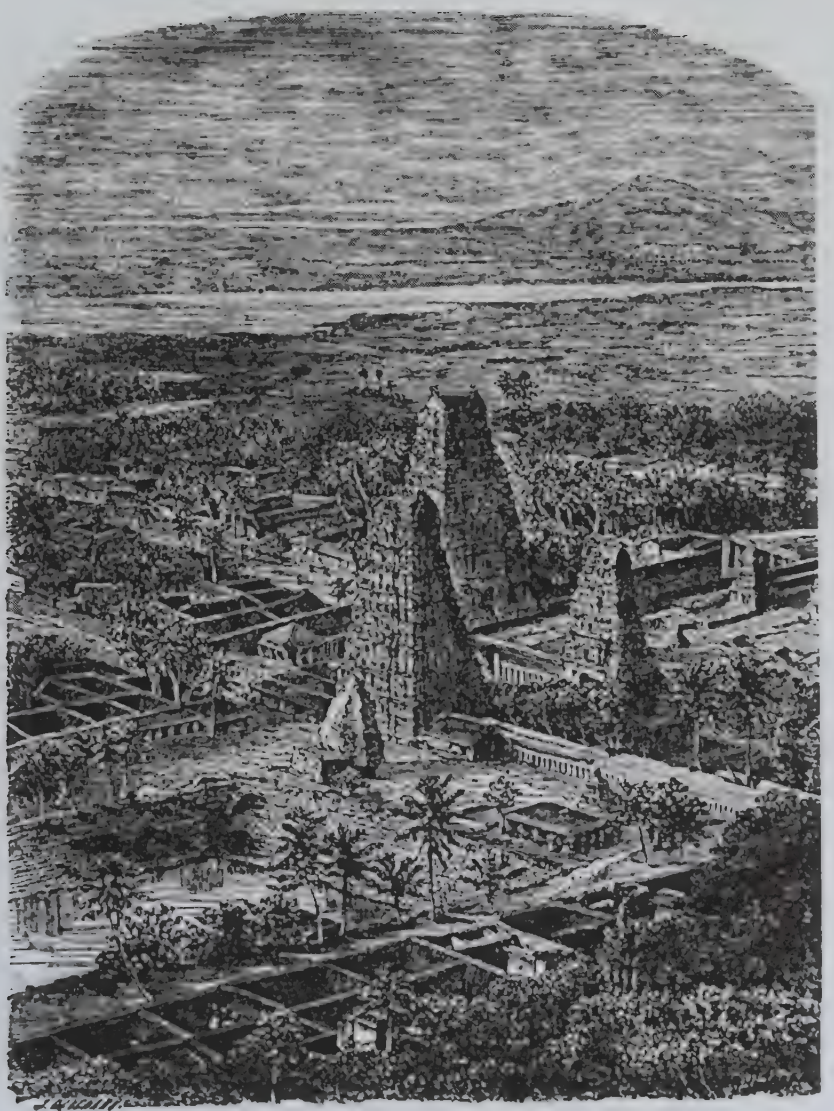
A writer for young people thus describes the custom of the Hindus resorting to the Ganges, and the reasons for it:

"The heathen know well that sin needs to be washed away, but as to how this can be done they have very strange ideas. Some will walk through fire, as if that would burn away all impurities; some will cover their



BIRD'S-EYE VIEW OF PAGODAS AND TEMPLE GROUNDS.

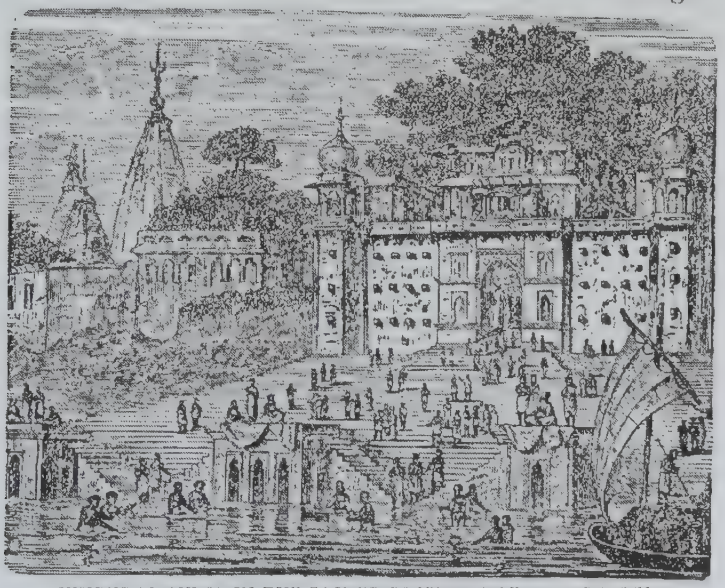
This view is taken from Eagle Hill, in the Madras Presidency, India. It looks toward the east, and when combined with its counterpart, looking toward the west, it shows the extent and grandeur of these sacred grounds and buildings.



BIRD'S-EYE VIEW OF PAGODAS AND TEMPLE GROUNDS.

This view is taken from Eagle Hill, in the Madras Presidency, India. It looks toward the west, and when combined with its counterpart, looking toward the east, it shows the extent and grandeur of these sacred grounds and buildings.

bodies with filth, as if that would cleanse the soul; others still fancy that the water of certain streams has power to remove all taint of sin. The Hindus believe that there is wonderful cleansing power in the water of the Ganges,



HINDUS WASHING IN THE SACRED RIVER GANGES AT BENARES

so that whoever can bathe in that river is freed from guilt. From all parts of India pilgrims go to the Ganges, and they believe that whoever dies in that stream is sure of future bliss. But India is a vast country, and comparatively few of the poor people who live in the southern portion can travel the thousand miles or more to reach the Ganges. Hence they have their own sacred streams and fountains, which, though not regarded as so sacred as the Ganges, are yet supposed to have power to cleanse from sin.

"Several years ago, in a village near Madura, a Brahmin named Sokappen read in one of the sacred Hindu

books, that near the temple of his village there was a spring far under ground, and that if one would only dig deep enough water would flow at that spring from the Ganges, while the river itself was more than eleven hundred miles away. The Brahmin thought that would be a glorious work to do, and so worked for years, spending all his own money and begging from others, until he had finished a great tank and walled it with hewn stone, with stone steps leading down to the sacred water. He finally heard of Christ, and of the forgiveness he offered, and since then he has often preached that only the blood of Christ can take away sin.



TEMPLE OF THE SACRED FOUNTAIN.

"Though many people of India have now heard the Gospel, there are yet millions who have faith in their sacred bathing places. Those who live too far from the Ganges find some river, if they can, as at Mowli, where two rivers, the Yenna and the Krishna, meet, and where multitudes bathe. The dead, also, are taken there,

some to be buried, as was the 'saint' whom Mr. Bruce describes, and others to be burned, that their ashes may be mingled with the sacred waters. In the district of Tinnevelly, South India, is a famous artificial tank. It is sometimes called the 'Sea of Sacred Milk.' Granite steps lead down to the water's edge, and in the early morning hundreds of men and women gather to bathe and to worship the sun. The water is stagnant and dirty, though it is esteemed as specially holy. Here the people wash not only themselves, but also their clothes. The cost of building these bathing places is immense, yet the people build them in many parts of India because they think that, at any cost, provision should be made for the removal of sin. They know of no better way than by bathing in these filthy places."

HINDU HOLY MEN, DEVOTEES AND FAKIRS.

One singular feature of the Brahmin worship is the ways the worshipers devised to show their zeal. They built great temples, carved immense idols, and brought great riches into the temple treasuries. They would perform the strangest penances, the like of which was never seen elsewhere in all the world. The superior priests never show them-



THE FAKIR OF THE IMMOVABLE FOOT.

selves but with great pomp. With guards of cavalry preceding them they will ride on richly caparisoned elephants through the triumphal arches prepared for them, while the people bow as they pass. The lower priests renounced every display, indeed they sought its opposite; with them the vilest uncleanness was most allied to godliness. There was, and is, one order of priests known as Fakirs, who excelled in self-tortures. They often give up all clothing, sometimes sitting in a bed of ashes. Often they forge great iron collars about their necks, or heavy iron bands upon arms and ankles. Some let their hair grow long and never comb it. Their



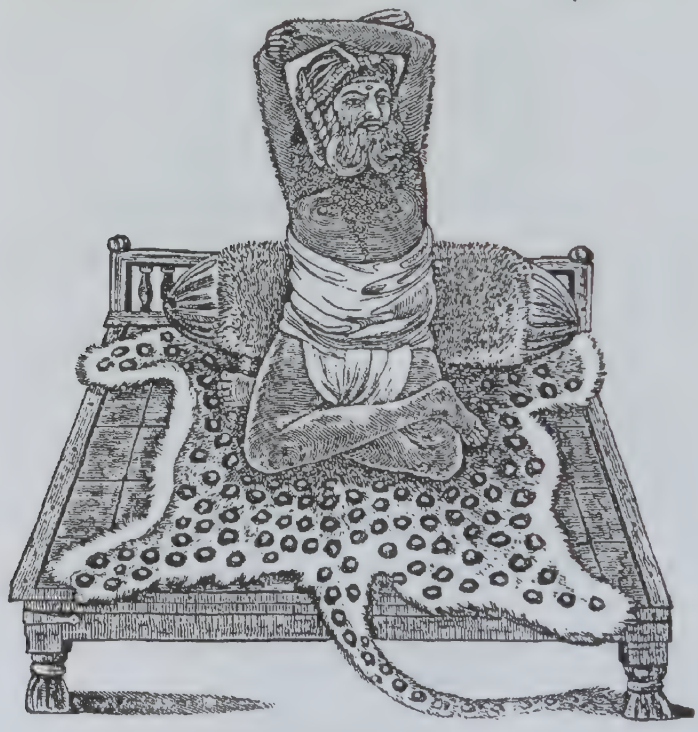
THE HOLY MAN WITH THE IRON COLLAR.



THE FAKIR OF THE LONG HAIR.

bodies are covered with vermin; sometimes they will hold an arm or leg in a fixed position, never moving it. Until recently they would often fasten hooks in their flesh on

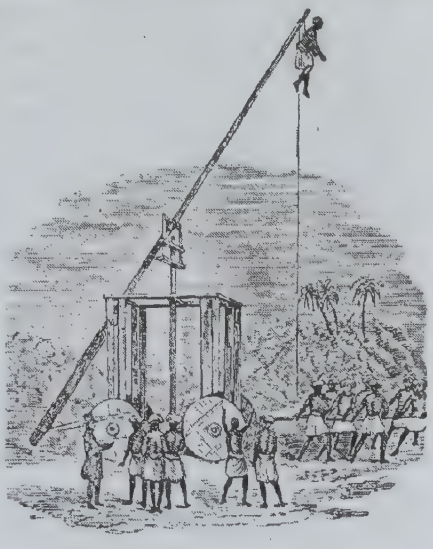
their backs, then be elevated into the air, and be dragged through the streets by the people. By many such horrible acts they hoped to earn an entrance into a happier life. The people regarded these men as unusually holy; they sought them for cures, and for relief from sorrows. At the great idol festivals these Fakirs were present in crowds.



A FAKIR WHO NEVER HELPS HIMSELF.

In India, China and Japan, there are a great many men called "devotees," who give themselves up to miserable lives; many of them hoping by this means to obtain the favor of the gods in whom they believe and great hap-

piness after death. Some of them, however, are moved more by a desire to obtain money and honor from their fellow-men, and they think it a respectable and honorable way of getting a living. Most of the people fear rather than respect these devotees, thinking some evil will follow if they displease them, or fail to give them what they want. Many of these devotees, in all three of the countries named, spend their time wandering from place to place, and making long pilgrimages to famous temples. Others torture themselves in all imaginable ways. Some repeat the name of their favorite idol during all their hours of wakefulness. Some bathe very frequently, while others do not wash themselves at all, but permit their hair, beard and nails to grow to great length; they wear little if any clothing, their bodies are covered with ashes, and their whole appearance is dirty and disagreeable. Some of these devotees are really sincere in denying themselves for their religion; they feel the burden and weight of their sins, and, knowing not the true way of obtaining pardon and peace, they take these false ways.



A HINDU HOLY MAN TORTURING HIMSELF BY HANGING FROM A HOOK.

Some of these Fakirs are but little better than wild beasts, their habits all tend to make them so. They

generally live in holes or caves or under banyan trees, and they think that they, by their penances, make atonement for their own sins and for those of the people who care for them. Besides the penances already mentioned, we may add that some drag heavy chains or cannon-balls; some crawl on their hands and knees for years; some roll their naked bodies over and over from the banks of the Indus to the banks of the Ganges; some stand for life before a slow fire; some impose upon themselves a silence of years, and others hang for hours head downwards. All this is done to merit salvation. In no other country in the world, probably, have so many different ways been devised by which men hoped salvation would be earned. Here again is seen the contrast between the offered salvation of Jesus Christ and the sought salvation by penances taught by this heathen faith, most striking. The British government has now forbidden altogether many of these cruel performances, and has limited others. But earnest missionary work has done more than anything else to destroy the people's faith in the sanctity and wisdom of these so-called holy men.



FAKIR HANGING TO A LIMB.

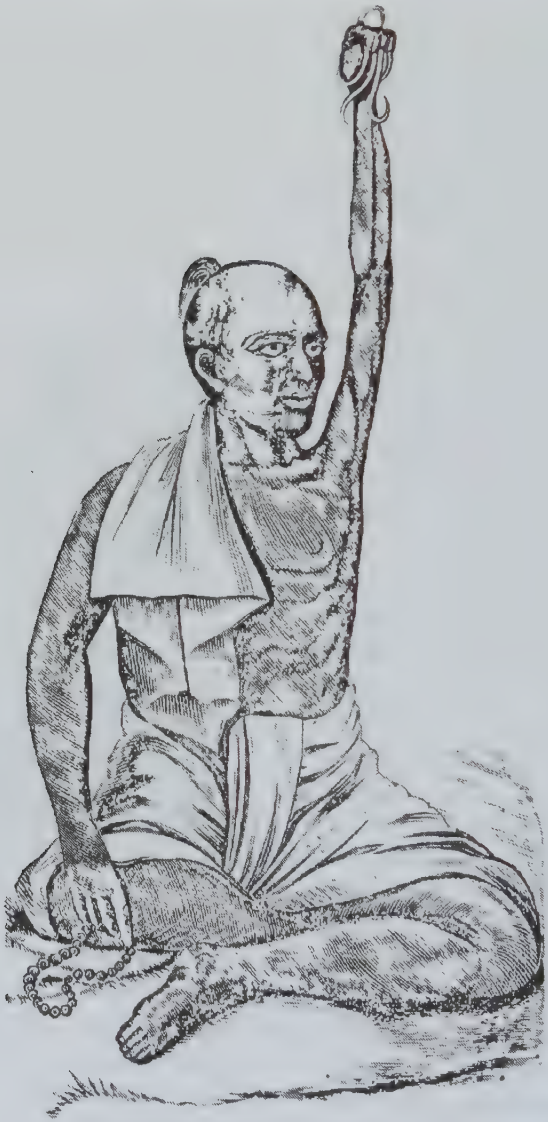
Mr. Bruce, an American missionary at Satara, records an event which in its day caused great excitement. This is his story: •

Three or four years ago when we went into Satara, we used to see, sitting in the veranda of his house, an old man covered with rags and surrounded with filth. Sometimes we would see him on the street, with rags innumerable upon his person. In America we should have called him a crazy man, but ideas differ in different lands. Here he was a "*saint*," in whom one of the gods dwelt. When his saintship came to be known by the populace, he was honored and worshiped everywhere. Men who ought to have known better would, on seeing him approach, leave their work, and run and prostrate themselves at his feet. His rags were removed, and he was clothed with a rich robe of purple. No expense was spared to supply all his wants, and he was attended to by two servants, furnished by the Prince of Ouah. At last this rag-man, crazy-man, saint, died. He had said previously, "Wherever I die, there let my tomb be built." He died in the city, and there the people wished to bury him and erect a tomb which should ever after be an object of worship. But the municipal officers interfered and ordered the body to be removed from the city. Then they buried him in the temple grounds, and another god was added to the millions of Hindu deities.



DEVOTEE ENDURING FIRE.

This story will serve to illustrate the delusion under



FAKIR OF THE LONG NAILS.

The growth of the nails shows how long the hand has been held in this one position.

which the Hindus are resting, and the readiness with which they yield their faith to any pretender that comes along. The climate of India awakens a dull, lethargic condition. The activity of Western nations is unknown. The people are accustomed to move slowly and to avail themselves, as far as possible, of all the helps obtainable to lessen the toils of daily life. This also leads them to fall in readily with the declarations of any foolish fanatic who may arise, rather than to go to the trouble of sifting them and rejecting them as they deserve. The whole system of Hinduism lends its aid to this. It is, itself, a gigantic system of fraud. The Hindu priests laugh in their sleeves at the folly of the multitudes in listening so readily to their instructions. But few of them have any faith in the millions of gods, whose representatives they are. This is their profession, by their priesthood they obtain their living, and, consequently, they do all they can to make their religion predominant in all the affairs of their neighborhoods. Hence it comes about, that instead of at once exposing the pretensions of Fakirs, holy men and devotees, they lend their aid to gain acceptance for them with the multitude. So India groans beneath this oppressive load of priestcraft; each day the priests add link after link to the chains that bind her; some day, though, she will arise in her might and cast off her burdens, walking in freedom. Christian mission work will speed the coming of that day.

CHAPTER XIII.

HINDU SACRED BOOKS, FAIRY STORIES AND FIRESIDE TALES.

Not only in the writings of the later Stoicism, when already through the despairing twilight a luminous haze had been diffused, not only in the open plagiarisms of the Koran, spoiled so often in the plagiarizing, but, even centuries before Christ, in the Dialogues of Socrates, in the Republic of Plato, in the Analects of Confucius, in the Laws of Manou, in the Sutras of the Buddhists, in the Vedas of the Brahmins, in the Zend Avesta of the Parsees, in the Pirke Avoth of the Rabbis, there are unquestionably precepts which might be combined into a very pure and noble code.—FREDERICK W. FARRAR.

THE sacred books of the Hindus are written in the Sanskrit language. They all fall under two grand divisions, S'ruti and S'mriti. S'ruti means "that which is heard or revealed," and S'mriti means "that which is remembered and handed down by tradition." In the first division are included the Vedas, in the second the later Sanskrit literature. There are four Vedas (pronounced by the Hindus, Vâds). The Rig-Veda, containing 1,017 hymns of praise of the personified powers of nature The Atharva-Veda is composed of verses used as magical spells or incantations for calling down or turning off evils. It had its origin in a superstitious belief in the power of evil spirits. The Yajur (or Yazur) Veda contains hymns and texts arranged for sacrificial ceremonies. The Sama-Veda reproduces many of the hymns of the Rig-Veda re-arranged for worship.

Each of these Vedas consists of three parts, the Mantras or original hymns; then the Brahmanas or pure

commentaries on these hymns, and to these, philosophical treatises called Upanishads were attached.

All these are believed to have been given by the gods,



HINDU FESTIVAL OF THE NEW MOON.

having no human author. As we should say they are believed to be divinely inspired.

Of the second sort of sacred books, the S'mriti, there

are four classes. The six Vedangas, first, the rules for sacrifices; second, the book of the science of pronunciation; third, of metre; fourth, of exposition of the Vedas; fifth, of grammar, sixth, of astronomy. Next come the S'marta-sutras or books relating to domestic rites and to conventional usages. Then follow the Dharma-shastras or "Law-books," the code of Manu and other inspired law-givers. Lastly, we have the Itihasas or legendary poems, the Mahabarata, or cyclopædia of Hindu traditions, legends, morals and philosophy, and the Ramayana. This last contains the story of the wanderings of Rama, told in 24,000 stanzas.

THE VEDIC HYMNS.

The word Veda means "knowledge." The hymns of the Rig-Veda were written between 1,500 and 1,000 years before Christ, about the time of Moses. They contain many tedious repetitions, but yet are highly interesting as showing what the ancient Hindus, and more especially what the forefathers of this part of the race, believed. Many of these hymns were sung by our Aryan forefathers before they scattered to settle in India or in the wilds of Western Europe. We have before given a specimen of these early hymns. We give here another that seems to show that in the beginning the ancient Hindus worshiped but one God.

"What god shall we adore with sacrifice?
Him let us praise, the golden child that rose
In the beginning, who was born the lord—
The one sole lord of all that is—who made
The earth, and formed the sky, who giveth life,
Who giveth strength, whose bidding gods revere,
Whose hiding-place is immortality.
Whose shadow, death; who by his might is king
Of all the breathing, sleeping, waking world.

Where'er let loose in space, the mighty waters
Have gone, depositing a fruitful seed,
And generating fire, there *he* arose
Who is the breath and life of all the gods,
Whose mighty glance looks round the vast expanse
Of watery vapor—source of energy,
Cause of the sacrifice—the only God,
Above the gods."

The next selection shows how the worship of one God passed into the worship of many gods, and explains the origin of caste. The previous selection was written long before this one:

"The embodied spirit has a thousand heads,
A thousand eyes, a thousand feet, around
On every side enveloping the earth,
Yet filling space no larger than a span.
He is himself this very universe;
He is whatever is, has been, and shall be;
He is the lord of immortality.
All creatures are one-fourth of him, three-fourths
Are that which is immortal in the sky.
From him, called Purusha, was born Viraj,
And from Viraj was Purusha produced,
Whom gods and holy men made their oblation,
With Purusha as victim, they performed
A sacrifice. Why did they divide him?
How did they cut him up? What was his mouth?
What were his arms? and what his thighs and feet?
The Brahmin was his mouth, the kingly soldier
Was made his arms, the husbandman his thighs,
The servile Sudra issued from his feet."

The common creed of the Hindus, as gathered from the Brahmanas and Upanishads, is as follows:

1. The immortality of the soul. Meaning by this, however, not only that it will always live in the future, but that it has always lived in the past, hence we may say, the *eternity* of the soul.

2. Nothing can come from nothing, and hence, all of the substance of the universe is eternal.



IDOLS GUARDING THE HINDU TEMPLE AYENAR.

3. The soul cannot exercise thought, or any activity apart from the body.

4. Yet the union of body and soul is a source of misery to human beings.

5. Hence we have the belief in the *transmigration of the soul.* That the soul passes from body to body through innumerable changes. These bodies include the widest range and are those of animals or of men.

THE LAW-BOOK OF MANU.

This was written about the fifth century before Christ. Its rules consist of "immemorial or approved practices," "practices of law and government," "penitential exercises," and "consequences of acts." The whole is divided into twelve books, of which we give an epitome:

After an account of the creation of the world, in the first book, the four stages of a Brahmin's life are the only subjects treated of in regular order in the second, third, fourth, fifth and sixth books, four books being devoted to the duties of the religious student and married householder, and the sixth book treating of the two last stages of anchorite and religious mendicant.

The seventh and eighth books propound the rules of government, principally, of course, for the guidance of the second great class of Kshatriyas, from which the king was chosen. The ninth book contains precepts on the subject of women, husband and wife; their offspring and the law of inheritance and division of property, with additional rules for kings, and a few precepts relative to the two remaining castes. It also describes the employments to which the several castes are restricted, and states the occupations permitted to Brahmins, Kshatriyas, Vais'yas and S'udras, in times of exigency and distress. The eleventh book gives rules of expiation, both for the sins of the present life—especially sins against caste—and for the effects of offenses committed in previous

bodies, as shown in congenital diseases, etc. The twelfth continues the subject of the recompenses or consequences of acts, good or bad, as leading to reward in Heaven or punishment in various hells, and to triple degrees of transmigration. It closes with directions as to the best means of obtaining final beatitude and absorption into the universal essence.

A few specimens of Manu's moral precepts are here subjoined:

"Daily perform thine own appointed work
Unweariedly; and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue like the ants,
Who garner up their treasures into heaps;
For neither father, mother, wife, nor son,
Nor kinsman, will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.

"Single is every living creature born,
Single he passes to another world,
Single he eats the fruits of evil deeds,
Single the fruit of good; and when he leaves
His body like a log or heap of clay
Upon the ground, his kinsmen walk away:
Virtue alone stays by him at the tomb,
And bears him through the dreary, trackless gloom.

"Depend not on another, rather lean
Upon thyself; trust to thine own exertions
Subjection to another's will gives pain;
True happiness consists in self-reliance.

"Strive to complete the task thou hast commenced;
Wearied, renew thy efforts once again;
Again fatigued, once more the work begin;
So shalt thou earn success and fortune win"

There are, in addition to the Code of Manu, at least nineteen other codes of various degrees of authority.

DEGRADATION OF WOMEN ACCORDING TO MANU'S LAWS.

A certain Shaster commands: "If a man goes on a journey, his wife shall not divert herself by play, nor shall see any public show, nor shall laugh, nor shall dress herself in jewels or fine clothes, nor hear music, nor shall sit at the window, nor shall behold anything choice and rare, but shall fasten well the house door and remain private, and shall not eat any dainty food, and shall not blacken her eyes with powder, and shall not view her face in a mirror She shall never amuse herself in any such agreeable employment during the absence of her husband."

The following incidents will show how the laws of Manu, in the case of women, are carried out.

Miss Brittan, for many years a missionary in India, says: "When I teach in one house, I sit up-stairs in a little veranda, which is walled all around. Into the veranda a strongly-barred window opens, behind which sit the women who are being taught, passing their books and work through the bars. I always think of our Saviour's words when visiting them—'I was in prison, and ye came unto me.' A woman, whose eyes filled with tears when she saw a flower which was brought her to copy in wool, said: 'Ah, this reminds me of the time when I was a child, for there were others like this in my father's garden, and I have not seen it for so long.' Then, pointing a few yards before her to a high wall covered with dirt and moss, she added: 'That is the only prospect I have had for years.' . . . Yesterday, I entered a house which was exactly like those I had read of before I came to India. The Baboo, or gentleman of the house, had a suite of rooms furnished elegantly—rich carpets, sofas, chairs, beautiful paintings and statuary, with a centre-

table covered with vases and curiosities. It really was refreshing to see such beauty and elegance. But, alas! I was shown to the women's apartments, and the tears would come to my eyes, notwithstanding my efforts to restrain them. Ah, how sad! The Baboo spoke English to me, and was a gentleman. His wife sat on a dirty mat, which was thrown on a damp stone floor, her hair uncombed, her one article of clothing—a sarree—wretchedly dirty, and the appearance of everything in the bare, miserable little room she lived in was that of lowest heathenism. As I saw no chair, I sat down on the mat beside the woman until a servant brought me one, which he said the Baboo had sent me."

A well-known missionary relates the following illustrative incident:

"One day, when I was walking in a retired village, my attention was arrested by seeing two objects, at some distance before me, rolling in the mud. As I approached the spot, I found two females almost exhausted by fatigue. I learned that they had vowed to their goddess to roll in this manner from one temple to another. They had spent nearly a week, and had not accomplished one-half their journey. But no arguments, no remonstrances on my part could induce them to relinquish their undertaking. On leaving them, I indignantly expostulated with a learned Brahmin, who stood near by, and pointed to the miserable objects I had just left. 'Oh,' said he, 'this is worship exactly suited to the capacity of females. Let them alone; they are sincere. Of course, their worship will be accepted.'"

THE BURNING OF WIDOWS COMMANDED BY MANU.

Until a comparatively recent date, the fearful rite of Suttee has been practiced openly in India by all high-



HINDU WOMEN RESCUED FROM THEIR DEGRADATION.

caste people. The ancient Vedas and the Institutes of Manu, which are second in authority, do not enjoin this rite; but the Shasters and Puranas, which hold about the same relation to the Vedas that the Jewish Talmud does to the Old Testament Scriptures, recommend the flames of the funeral pile as the widow's sure road to eternal joy and peace. The following passages, selected from many similar ones, translated by our missionaries from the Puranas and Shasters, will be sufficient for our purpose:

"If a woman who had despised her lord, or done what was contrary to his mind, should (even) from mercenary motives or fear, or from a suspension of the reasoning power, die with her husband, she shall be purged from all crimes.

"As the snake-catcher draws the serpent from its hole, so she (no matter how great his sins), by burning, rescues her husband from hell, and rejoices with him.

"The woman who expires on the funeral pile with her husband purifies the family of her father, her mother and her husband. If the husband be a Brahmincide, the greatest of all criminals, an ungrateful person, or a murderer of his friends, the wife, by burning with him, purges away his sins.

"There is no virtue greater than a virtuous woman burning herself with her husband.

"As long as a woman, in her successive transmigrations, should decline burning herself like a faithful wife on the same fire with her deceased lord, so long shall she not be exempted from springing to life again in the body of some female animal.

"Though he, her husband, have sunk to the region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imp of Luma (the Hindu Pluto, the god of the infernal regions), be exhausted

of strength, and afflicted and tortured for his crimes, still, as a serpent-catcher unerringly drags a serpent from his hole, so does she draw her husband from hell, and ascends with him to Heaven by the power of devotion.

"If the wife be within one day's journey of the place where her husband died, and she signify her wish to be burned with him, the burning of the corpse shall be delayed till her arrival.

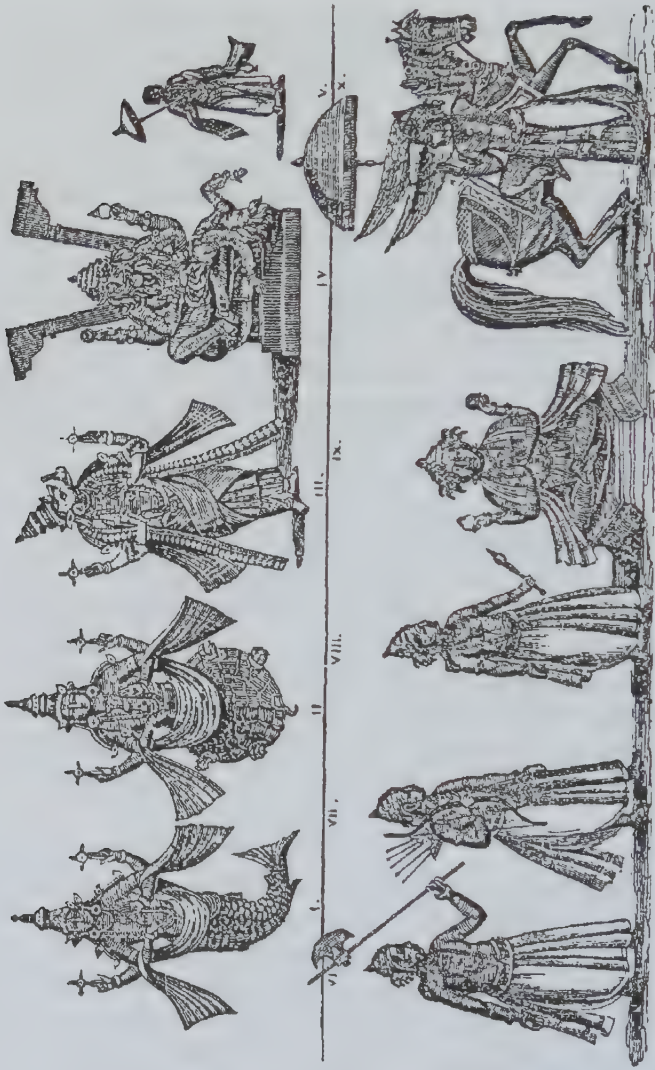
"If the husband be out of the country when he dies, let the virtuous wife take his slippers, or anything which belongs to his dress, and binding them, or it, on her breast, after purification, enter a separate fire. A Brunhŭnŭ cannot burn herself on a separate pile; but this is an eminent virtue in another woman.

"There are thirty-five million hairs on the human body. The woman who ascends the pile will remain so many years with her husband in Heaven.

"Dying with her husband, she purifies three generations—her father and mother's side and her husband's side. Such a wife, adoring her husband, enters into celestial felicity with him—greatest and most admired; lauded by the choirs of Heaven, with him she shall enjoy the delights of Heaven while fourteen Indras reign."

THE GOD VISHNU MADE MAN.

According to the great poems, the Mahabarata and the Ramayana, Vishnu passed through ten incarnations. These are frequently represented in sculptures (see illustration). They are I. Mataya, the fish. According to the story, Vishnu became a fish to save Manu (the Noah of the Hindus) from the universal deluge. II. Kurma, the tortoise. Here Vishnu became a tortoise at the bottom of the sea of milk, that his back might serve as a pivot for the mountain Mandara, around which the



THE TEN INCARNATIONS OF VISHNU.

gods and demons twisted the great serpent Vasŭki. They then stood opposite to each other, and using the snake as a rope, churned the ocean of milk for the pro-

duction of fourteen precious things. III. Varah, the boar. Vishnu in this form delivered the world, after a struggle of a thousand years, from the demon who had seized the earth and carried it to the lowest depths of the sea. IV. Nara-sinha, the lion. He thus destroyed another demon. V. Vamana, the dwarf. He deprived the demon Bali of the dominion of three worlds. He received from Bali the promise of as much land as he could step over in three paces, and then stepped over heaven and earth. VI. Parasu-rama or Rama with the axe. VII. Rama, the hero, destroying the demon Ravana. VIII. Krishna, the dark destroyer. IX. Buddha, the enlightened one. This form was devised to win back the Hindu Buddhists to Vishnu's worship. X. Kalki who is yet to appear. He will be revealed in the sky, seated upon a white-winged horse, with a drawn sword like a blazing comet. He is to finally destroy the wicked and to permanently establish righteousness and truth upon the earth.

A SANSKRIT STORY-BOOK.

Almost all the Hindus' books are story-books, for they are filled with accounts of the adventures of the gods and legends and myths. But there is one book called the Hitopadesa, which has been called the "Father of all Fables." Its stories have been translated into Persian, Arabic, Hebrew, Greek and later into German, French and English. This book is very old and is exceedingly popular in India. We have selected four of its stories, and the reader will probably wonder that such narratives should ever gain a national popularity.

THE STORY OF THE TERRIBLE BELL.

"A thief had stolen a bell from the city of Brahmapoora, and was making off with that plunder, and more, into the

Sei-parrata hills, when he was killed by a tiger. The bell lay in the jungle until some monkeys picked it up, and amused themselves by constantly ringing it. The townspeople found the bones of the man, and heard the noise of the bell all about the hills; so they gave out that there was a terrible devil there, whose ears rang like bells as he swung them about, and whose delight was to devour men. Every one, accordingly, was leaving the town, when a peasant woman named Karála, who, liked belief the better for a little proof, came to the Rajah.

"'Highness!' she observed, 'for a consideration I could settle this Swing-ear.'

"'You could!' exclaimed the Rajah.

"'I think so!' repeated the woman.

"'Give her a consideration forthwith,' said the Rajah.

"Karála, who had her own ideas about the matter, took the present and set out. Being come to the hills, she made a circle, and did homage to Ganesha, without whom nothing prospers. Then, taking some fruit she had brought, such as monkeys love extremely, she scattered it up and down in the wood, and withdrew to watch. Very soon the monkeys finding the fruit, put down the bell, to do justice to it, and the woman picking it up, bore it back to the town, where she became an object of uncommon veneration."

THE STORY OF THE LION AND THE OLD HARE.

"On the Mandara Mountain there lived a Lion named Fierce-of-heart, and he was perpetually making massacre of all the wild animals. The thing grew so bad that the beasts held a public meeting, and drew up a respectful remonstrance to the Lion in these words: 'Wherefore should your Majesty make carnage of us all? If it may please you, we ourselves will daily furnish a beast for

your Majesty's meal.' The Lion responded, 'If that arrangement is more agreeable to you, be it so;' and from that time a beast was allotted to him daily, and daily devoured. One day it came to the turn of an old hare to supply the royal table, who reflected to himself as he walked along, 'I can but die, and I will go to my death leisurely.'

"Now Fierce-of-heart, the lion, was pinched with hunger, and seeing the Hare so approaching he roared out, 'How darest thou thus delay in coming?'

"'Sire,' replied the Hare, 'I am not to blame. I was detained on the road by another lion, who exacted an oath from me to return when I should have informed your Majesty.'

"'Go,' exclaimed King Fierce-of-heart in a rage; 'show me, instantly, where this insolent villain of a lion lives.'

"The Hare led the way accordingly till he came to a deep well, whereat he stopped, and said: 'Let my lord, the King, come hither, and behold him.' The Lion approached, and beheld his own reflection in the water of the well; upon which, in his passion, he directly flung himself, and so perished."

THE STORY OF THE BRAHMIN AND THE PANS.

"There was a Brahmin in the city of Vana, whose name was Deva Sarman. At the equinoctial feast of the Dussera, he obtained for his duxina-gift a dish of flour, which he took into a potter's shed, and there lay down in the shade among the pots, staff in hand. As he thus reclined he began to meditate. 'I can sell this meal for ten cowry-shells, and with them I can purchase some of these pots, and sell them at an advance. With all that money I shall invest in betel-nuts and body-cloths, and make a new profit by their sale; and so go on traffick-

ing till I get a lakh of rupees. What's to prevent me? Then I shall marry four wives, and one at least will be beautiful and young, and she shall be my favorite. Of course, the others will be jealous; but if they quarrel, and talk, and trouble me, I will belabor them like this—and this—' and therewith he flourished his staff, to such a purpose as to smash his meal-dish and break several of the potter's jars. The potter, rushing out, took him by the throat, turned him off, and ended his speculations."

THE STORY OF THE RECLUSE AND THE MOUSE.

"In the forest of the Sage Gautama there dwelt a recluse named Mighty-at-Prayer. Once, as he sat at his frugal meal, a young mouse dropped beside him from the beak of a crow, and he took it up and fed it tenderly with rice grains. Some time after the Saint observed a cat pursuing his dependant to devour it, whereupon he changed the mouse into a stout cat. The cat was a great deal harassed by dogs, upon which the Saint again transformed it into a dog. The dog was always in danger of the tigers, and his protector at last gave him the form of a tiger; considering him all this while, and treating him withal, like nothing but a mouse. The country-folks passing by would say, 'That a tiger! not he: it is a mouse the Saint has transformed.' And the mouse being vexed at this, reflected, 'So long as the Master lives this shameful story of my origin will survive.' With this thought he was about to take the Saint's life, when he, who knew his purpose, turned the ungrateful beast by a word to his original shape."

CHAPTER XIV.

JAPAN.

As regards the beliefs of the ancient religion, Shintoism, it taught primarily the existence of gods, and in the division which it made of them into good and bad, recognized that fundamental and eternal distinction between right and wrong, the deep rooting of which in the human soul has been man's safeguard against what is bad in religions and in everything else.—SIR EDWARD J. REED.

JAPAN is one of the most interesting of countries to the American people. It is our nearest neighbor on the west; and America was mainly instrumental in introducing Japan into the ranks of the nations of modern times. The present line of Mikados among the Japanese is the longest continued among existing nations. China has changed its dynasties many times, and has been twice subdued by foreigners, the Mongols and the Manchis; but the line of Japanese monarchs is an unbroken series from B. C. 660 to the present day. The Mongols sought to conquer the Island Empire in 1281 A. D.; but they were utterly defeated and driven away. The present emperor, Mutsuhito, is the one hundred and twenty-third Mikado of Japan.

The religions of this people are two, Shintoism and Buddhism. The tenets of Confucius have been introduced together with Buddhism, and Buddhist preachers of to-day take their texts from the classic Chinese books. Shintoism has been much mixed up with Buddhism. Many features of its worship have been changed in imitation of

Buddhism, and some of its essential doctrines have been greatly modified. There has been some discussion as to whether Shintoism is really a religion or only a system of state-craft; but it is very generally believed to be a religion which has degenerated into a mere system of political machinery. Certainly it has gods and goddesses, and sacred symbols, legends, myths and religious notions which existed in Japan long before Buddhism came there. There are also sacred books which have no connection with the Buddhist writings. The temples and priests are an innovation of later days. Shintoism is and was the State religion; it is supported by the State; its head is the emperor, the Mikado; its sacred books are but the chronicles of its history, and the whole system is interwoven with the national life of Japan.

THE SACRED BOOKS OF JAPAN.

The *Kojiki* and the *Nihonki* are the two most sacred Shinto books. The one was written 711 A. D., the other 720 A. D. They were composed long before this. It always has been an Oriental practice to commit books to memory. Thus the Hindu and Parsee sacred books were preserved, and thus, too, the ancient Japanese books have been kept. Without being written out, these books were handed down from mouth to mouth. Soon after the invention of the Japanese written characters, these records were reduced to writing. The story of this is thus told: "As to the historical records of Japan, it is first mentioned that, under the twentieth emperor, in 415 A. D., officials were sent into the country to verify and describe the names of all the families. Later, a transcription of these records (originally written, in all probability, in the old Japanese letters, 'the gods' letters,') in Chinese characters took place, and in 644 A. D. an historical account of the

emperors, the country, the officials and the people is said to have existed, which was destroyed when Iruka was murdered, and his father's palace, in which these records were kept, was burned. Only the history of the country was saved. From this work, as well as from what the old men of the whole empire remembered, a new compilation was made under the Emperor Temmu (672–686 A. D.), and in order that it might not be lost again, it was read to a peasant girl, named Aré, who was said never to forget anything she had once heard. From this record, and from what Aré still remembered, the first historical record of Japan known to us, the Kojiki, was compiled about thirty years later."

These works, though histories, strictly speaking, are full of stories of mythology, describing the origin of gods and men. The mythology of Japan is superior to that of Greece. It contains but few or none of the horrible stories of the gods, or the voluptuous amours of gods and goddesses which so abound in Grecian mythology. Some of their myths are really beautiful, others are very extravagant. The origin of gods, of men, of the earth, are here all described. It begins with the time when

> "Far in the deep infinitudes of space,
> Upon a throne of silence,
> Sat Ame-no-mi-naka-nushi-ro-kami."

This strange name signifies The Lord of the Centre of Heaven. The heavens and earth were then joined together. There was nothing but chaos. Pairs of beings were then created, male and female. Last of all Izanagi and Izanami were created.

JAPANESE STORY OF THE CREATION.

It is said that the other pairs of beings before Izanagi and Izanami were only their imperfect forms or the pro-

cesses through which they passed before arriving at perfection. These two beings lived in the heavens. The world was not yet well formed, and the soil floated about like a fish in the water, but near the surface, and was called "The Floating Region." The sun, earth and moon were still attached to each other like a head to the neck, or arms to the body. They were little by little separating, the parts joining them growing thinner and thinner. This part, like an isthmus, was called "Heaven's Floating Bridge." It was on this bridge that Izanagi and Izanami were standing when they saw a pair of wagtails cooing and billing sweetly together. The heavenly couple were so delighted with the sight that they began to imitate the birds. Thus began the art of love, which mortals have practiced to this day.

While talking together on this Bridge of Heaven, they began to wonder if there was a world beneath them. They looked far down upon the green seas, but could see nothing! Then Izanagi took his long jeweled spear and plunged it into the turbid mass, turning it round and round. As he lifted it up, the drops which trickled from it hardened into earth of their own accord, and thus dry land was formed. As Izanagi was cleansing his spear the lumps of muck and mud which had adhered to it flew off into space, and were changed into stars and comets. It is also said that by turning his spear round and round, Izanagi set the earth revolving in its daily revolutions.

To the land thus formed, they gave the name "The Island of the Congealed Drop," because they intended to create a large archipelago and wished to distinguish this as the first island. They descended from Heaven on the floating bridge and landed on the island. Izanagi struck his tall spear in the ground making it the axis of the world. He then proceeded to build a palace around the

spear which formed the central pillar. The spot was formerly at the North Pole, but is now at Eshima, off the central eastern coast of Japan. They next resolved to walk around the island and examine it. This done, they met together. Izanami cried out, "What a lovely man!" But Izanagi rebuked her for speaking first, and said they must try it again. Then they walked around the island once more. When they met, Izanami held her tongue while Izanagi said, "What a lovely woman!"

Being now both in good humor, they began the work of creating Japan. The first island brought up out of the water was Anaji; and then the main island. After that, eight large islands were created, whence comes one of the names of Japan, "The Empire of the Eight Great Islands." Six smaller islands were also produced. The several thousand islets which make up the archipelago of "Everlasting Great Japan" were formed by the spontaneous consolidation of the foam of the sea.

After the country was thus formed the divine pair created eight millions of earthly gods or Kami, and the ten thousand different things on the earth. Vegetation sprung up over all the land, which was, however, still covered with mist. So Izanagi created with his breath the two gods, male and female, of the wind. All these islands are the children of Izanagi and Izanami, and when first born were small and feeble, but gradually grew larger and larger, attaining their present size like human beings, which are at first tiny infants.

As the gradual separation of the land and sea went on, foreign countries were formed by the congealing of the foam of the sea. The god of fire was then born of Izanami, his mother. This god often became very angry at any one who used unclean fire. Izanami then created by herself the gods of metals, of clay, and of fresh water.

This latter god was commanded always to keep the god of fire quiet, and put him out when he began to do mischief.

Izanagi and Izanami though married but a short time, began to quarrel. Izanami being very angry went down to the lower world of darkness and disappeared. In the dark world under the earth Izanami stayed a long time, and after wearisome waiting, Izanagi went after her. In the darkness of the under-world he was horrified at what he saw, and leaving his consort below he tried to save himself and make his escape to the earth again.



THE GOD CREATED FROM IZANAGI'S STAFF

In his struggles several gods were created, one of them coming out of his staff. When he got up to daylight, he secured a large rock to close up the hole in the earth. Turning this rock into a god, he commanded him to watch the place. He then rushed into the sea, and con-

tinued washing for a long time to purify himself. In blowing out from his lungs the polluted air inhaled in the under-world, the two evil gods sprang forth from his breath. As these would commit great harm and wickedness, Izanagi created two other gods to correct their evil. But when he had washed his eyes and could see clearly again, there sprang out two precious and lovely beings; one from his left eye being a rare and glistening maiden, whom he afterward named Amaterasu, or "The Heaven Illuminating Spirit." From his right eye appeared Susa-no O, the "Ruler of the Moon." Being now pure again, and having these lovely children, Izanagi rejoiced and said, "I have begotten child upon child, and at the end of my begetting, I have begotten me two jewel-children." Now the brightness of the person of the maiden Amaterasu was beautiful, and shone through Heaven and earth. Izanagi, well pleased, said: "Though my children are many, none of them is like this wonder-child. She must not be kept in this region." So taking off the necklace of precious stones from his neck and rattling it, he gave it to her, saying, "Rule thou over the High Plain of Heaven." At that time the distance between Heaven and earth was not very great, and he sent her up to the blue sky by the Heaven-uniting pillar, on which the heavens rested as on a prop. She easily mounted it, and lived in the sun, illuminating the whole heavens and earth. The sun now gradually separated from the earth, and both moved farther and farther apart, until they rested where they now are. Izanagi next spoke to Susa-no O, the Ruler of the Moon, and said, "Rule thou over the new-born earth and the blue waste of the sea with its multitudinous salt waters." Thus the heavens, and the earth, and moon were created and inhabited. And as Japan lay directly opposite the sun when it separated from the

earth, it is plain that Japan lies on the summit of the globe. It is easily seen that all other countries were formed by the spontaneous consolidation of the ocean foam and the collection of mud in the various seas. The stars were made to guide warriors from foreign countries to the court of the Mikado, who is the one and only true son of heaven, before whom all should bow.

THE EMPERORS DESCENDED FROM THE GODS.

Amaterasu, on account of her bright beauty, was by her father made queen of the sun, and shared with the two creator-gods the government of the world. In sending her to her dominion, Izanagi gave her the necklace of precious stones from his neck, and told her to go up by way of the floating bridge. As the sun was then near, she ascended without difficulty. Desiring afterward to give the government of the earth to her grandson, Ninigi-no-mikoto, after considerable difficulty in getting the god in possession to make way for him, she was able to carry out her purpose and dispatch him to his post. She proclaimed him sovereign of Japan for ever and ever, and appointed his descendants to rule it as long as the heavens and the earth endure. Before starting he received from his grandmother, the sun-goddess, the Three Divine Insignia of the Imperial Power of Japan, namely, the Sacred Mirror, which is still worshiped at the Naiku Shrine in Isé as representative of the goddess; the Sacred Sword, which is still enshrined at the temple of Atsuta, near Nagoya, at the head of the bay of Owari; and the Sacred Stone, or "Magatama," which is always in possession of the Emperor of Japan.

Possessed of these divine symbols, and accompanied by a number of inferior gods, Ninigi-no-mikoto descended upon the Floating Bridge of Heaven, or the "Ama no-

uki-hashi." Grains of rice were thrown broadcast in the air to dispel the darkness of the sky. Ninigi-no-mikoto was the god who was sent down from the Sun-goddess, whose grandchild he was, to take possession of the land, and it was his offspring, and the offspring of his suite, who peopled Japan. Ninigi-no-mikoto lived to the age of 310,000 years; his son Hohodemi lived to the still riper age of 637,892 years, and a grandchild of his, Ugaya, died at the remarkable age of 836,042 years. He was the father of Jimmu Tenno, first Emperor of Japan, who is, at the present time, very widely worshiped as a god.



JIMMU TENNO, FIRST EMPEROR OF JAPAN.

THE SUN-GODDESS ENTICED FROM THE CAVE.

The young brother of the Sun-goddess so seriously offended his bright and beautiful sister that she went away and concealed herself in the cave of Ameno Tuaya, closing the entrance with a large piece of rock.

From this time the entire country was dark, and was given up to the noise and disturbance of all sorts of inferior gods. This state of things was so distressing that all the gods assembled at the cave's mouth, on the bank of the Yasukawa River, and deliberated upon the means to be adopted for inducing the petulant goddess to reappear, for be it understood that after the birth of the Sun-goddess no light could be obtained except from her brightness, as she had been appointed to illuminate the space between earth and Heaven, and it was the brightness of her body that shone through the sun. At the council of the gods it was decided to entice the goddess forth by means of an image of herself, and one of the gods and a blacksmith made mirrors, in the shape of the sun, with iron brought from Heaven.

Japanese mirrors are always made of fine metal, *not* of glass coated with quicksilver. Those in common use are generally five or six inches in diameter, having the surface polished with great care and some figures or flowers stamped upon the back. The mirror is a Shinto symbol. In the centre of the Shinto shrine of Isé, in the "Holy of Holies" of that temple are found four boxes of unpainted wood, resting on low stands. These are the only objects to be found here. In each box, wrapped in a brocade bag, is a mirror. On festival days, these boxes—but not the mirrors—are exposed to view.

The first two mirrors produced by the blacksmith, as stated above, were unsatisfactory, but the third was large and beautiful, and is now the deity of the inner shrine of Isé. The gods also planted hemp and paper mulberry, and with their fibre and bark wove clothing for the goddess. They also cut down trees and built a palace. Magatama jewels (carved and polished pieces of stone, such as were worn in those days as ornaments),

SHINTOISTS WORSHIPING THE RISING SUN.

were also produced, and wands were made from sakaki branches and bamboo. One of the gods then pulled up a sakaki-tree by the roots, and on its upper branches hung the necklace of jewels; at the middle he hung the sacred mirror, and to the lower branches he attached both coarse and fine cloth. This formed a large *gohei*, which was held by Ama-no-futo-dama-no-mikoto, while he pronounced an address in honor of the goddess. And *goheis* like this, with jewels, mirrors and strips of cloth cut zigzag, we still see in the hands of the young priestesses at the shrine of the goddess herself, and the simpler *gohei* or wands, with strips of cloth or paper attached, are now to be seen, as they have for ages been, all over Japan, at every Shinto temple or shrine and in thousands of other places.

A number of young cocks were next collected, and set to crow in concert; a strong god was concealed by the door of the cavern, to wrest it open at the favorable moment; and a very renowned goddess, Uzumé, was set to dance, blowing music out of a bamboo tube pierced with holes, while the gods kept time to her performance by striking two pieces of wood together. A sort of harp was made, by placing six bows together, with the strings upward. This was played by the drawing of grass and rushes across it. Uzumé, who appears to have entered upon her task with great spirit, bound her sleeves close up to the arm-pits, and grasped in her hand a bundle of twigs and a spear wound round with grass and having small bells attached to it. Bon-fires were lighted and a circular box or drum was placed for her to dance upon. Then this young goddess commenced to tread with measure upon the hollow box and cause it to resound. She sang a six-syllable song or charm of numbers, and, gradually quickening her dance wrought herself up to

such a pitch of excitement, or rather "such a spirit descended on the goddess," that she loosened her dress, revealing more and more of her loveliness, and at last, to the intense amazement and delight of the gods, appears to have discarded her dress altogether. With the laughter of the gods the heavens shook. The address in her honor, the stirring sounds of the music and dancing, and the loud and joyous laughter of the gods was too much for Amaterasu, and slightly opening the door, she softly said from inside, "I fancied that because of my retirement both Heaven and Japan were in darkness! Why has Uzumé danced and why do the gods laugh?" Uzumé replied, "I dance and they laugh, because there is an honorable deity here" (pointing to the mirror) "who surpasses you in glory;" and as she said this, the mirror was pushed forward and shown to the Sun-goddess, reflecting her own radiant loveliness, of course, and her astonishment was even greater than before. As she peeped out of the cave to look around, the strong god pulled the rock-door open and drew the bright goddess forth. Then a rice-straw rope was passed behind her, and one of the gods said, "Go not back behind this." As they were putting the mirror into the cave it was struck against the door, and received a flaw which remains to this day. They then removed the goddess to her new palace, and, as an expression of their kindly interest, they put a straw rope round it to keep off evil gods.

SHINTO WORSHIP.

Buddhism was introduced into Japan in 532 A. D. Up to this time Shintoism had continued to be the sole religion of Japan, during some twelve hundred years at least. It is called by the Japanese themselves, Kami-no-michi, or "The Way of the Gods." The religion con-

sists essentially, so they say, *in an implicit obedience to the Mikado.* He is the descendant of the gods, and his common designation is Ten-Shi, or "Son of Heaven." The Mikado has two crests, one, representing the chrysanthemum, is used for government purposes. The other, representing the leaf and blossoms of the *Paulownia Imperialis* (*Kiri* in Japanese), is used in the business personal to the Mikado and his family.



THE MIKADO'S COAT-OF-ARMS.

There were no creeds, nor elaborate systems of doctrines in their religion. The good gods were to be worshiped so that there might be an increase of good gifts; and the evil gods, so that they might be appeased. The

people prayed for a sufficiency of food, clothing and shelter, and twice each year held festivals of General Purification, when the whole nation was purified of its sins and pollutions. The following prayer was to be used by the Mikado: "O God, that dwellest in the high plain of



RAIDEN, GOD OF THUNDER, WITH HIS STRING OF DRUMS.

Heaven, who art divine in substance and in intellect, and able to give protection from guilt and its penalties, to banish impurity, and to cleanse us from uncleanness—Hosts of Gods hear us and listen to these petitions!"

The emperor was the god dwelling in the flesh, and

his ancestors were, of course, to be worshiped. The first emperor, Jimmu Tenno, receives especial worship and honor. Besides these gods—the deified emperors and heroes—there were hosts of gods who were the deified powers of nature. We have already spoken of the sun-



FUTEN, GOD OF WINDS, WITH HIS HUGE SACK.

goddess and moon-goddess. Besides these there were gods of storms, winds, rain, thunder, fertility, of mountains, fields, seas and rivers. Raiden, the god of thunder, is supposed to have a string of drums, which he beats when it thunders. The Japanese say that when he is

angry, he throws from the clouds a terrible creature like a cat, with iron claws and a hairy body. Futen, the god of winds, carries a huge sack slung over his shoulders, the mouth of which is closed by his hand. It blows a typhoon, a gale, or a breeze, as he clinches his fingers little or much. Besides these gods are a number of gods of occupations, of the household, of the work-shop, the field and the store.

The sun is one of the most common objects of worship among the Shintoists. The country of Japan is often called "The Land of the Rising Sun." Their national flag is of white with a large red sun in the centre. On the top of Fujiyama, the famous sacred mountain, and on the sea-shore, pilgrims and priests often gather to offer their worship to the rising sun.

CHAPTER XV.

POPULAR GODS AND SHRINES OF SHINTOISM.

The characteristics of "Pure Shintô" are an absence of an ethical and doctrinal code, of idol-worship, of priestcraft, and of any teachings concerning a future state, and the deification of heroes, emperors and great men, together with the worship of certain forces and objects in nature. It is said that the *Kami*, or gods, number 14,000, of whom 3,700 are known to have shrines; but, practically, the number is infinite. Each hamlet has its special god, as well as its *Miya*, or shrine; and each child is taken to the shrine of the district in which it is born, a month after birth, and the god of that shrine becomes his patron. Each god has its annual festival, while many have particular days in each month on which people visit their shrines.—Miss Isabella Bird.

THE SEVEN HOUSEHOLD GODS.

MR. GRIFFIS says: Every Japanese child knows the *Shichifuku Jin*, or the seven Patrons of Happiness. They have charge of long life, riches, daily food, contentment, talents, glory and love. Their images, carved in ivory, wood, stone, or cast in bronze, are found in every house, sold in the stores, painted on shop-signs, and found in picture-books. They are a jolly company, and make a happy family. On New Year's Eve, a picture of the Treasure-ship (Yakarébuné), laden with Shippi (the seven jewels) and with all the good things of life which men most desire, is hung up in houses. The ship is coming into port, and the passengers are the seven happy fairies who will make gifts to

the people. These seven jewels are the same as those which Momotaro brought back from the Onis island.

First there is Fukoruku Jin, the patron of long life or length of days. He has an enormously high forehead, rounded at the top, which makes his head look like a sugar loaf. It is bald and shiny. A few stray white hairs sometimes sprout up, and the barber, to reach them, has to prop a ladder against his head to climb up and apply his razor. This big head comes from thinking so much. His eyebrows are white like cotton, and a long, snowy beard falls down over his breast. When in a specially good humor, he ties a handkerchief over his high, slippery crown, and allows little boys to climb up on top—that is, if they are good boys, and can write well. When he wants to show how strong and lively he is, even though so old, he lets Daikoku, the fat fellow, ride on top of his head while he smokes his pipe and wades across a river. Daikoku has to hold on tightly, or he will slip down and get a ducking. Usually, the old shiny-head is a very solemn gentleman, and walks slowly along with his staff in one



DAIKOKU, THE RICE-GOD, ON HIS THRONE OF RICE-BAGS.



FUKORUKU JIN, THE GOD WHO CAN BESTOW LONG LIFE.

From a Japanese Picture showing their conception of the way in which the gods can supervise affairs in various places.

hand, while with the other he strokes his long eyebrows. The tortoise and the crane are always with him, for these are his pets. Sometimes a stag, with hair white with age, walks behind him. Everybody likes Fukoruku Jin, because every one wants to get his favor and live until, like a lobster, his back is bent with age. At a wedding, you will always see a picture of white-bearded and shiny-pated Fukoruku Jin.

Daikoku is a short chubby fellow, with eyes half sunk in fat, but twinkling with fun. He has a flat cap set on his head, a loose sack over his shoulders, and big boots on his feet. His throne is two straw bags of rice, and his badge of office is a mallet or hammer, which makes people rich when he shakes it. The hammer is the symbol of labor, showing that people may expect to get rich only by hard work. One end of it is carved to represent the jewel of the ebbing and the flowing tides, because merchants get rich by commerce on the sea, and must watch the tides. He is often seen holding the counting-board, on which you can reckon, do sums, subtract, multiply or divide, by sliding balls up and down a row of sticks set in a frame, instead of writing the figures. Beside him is a ledger and day-book. His favorite animal is the rat, which, like some rich men's pets, eats or runs away with his wealth.

The great silver-white radish called *daikon*, two feet long and as big as a man's calf, is always seen near him, because it signifies flourishing prosperity. He keeps his bag tightly shut, for money easily runs away when the purse is once opened. He never lets go his hammer, for it is only by constant care that any one can keep money after he gets it. Even when he frolics with Fukoruku Jin, and rides on his head, he keeps his hammer swinging at his belt. He has huge lop ears. Once

in a while, when he wishes to take exercise, and Fukoruku Jin wants to show how frisky he can be, even if he is old, they have a wrestling-match together. Daikoku nearly always beats, because Fukoruku Jin is so tall that he has to bend down to grip Daikoku, who is fat and short, and thus he becomes top-heavy. Then Daikoku gets his rival's long head under his left arm, seizes him over his back by the belt, and throws him over his shoulder flat on the ground. But if Fukoruku Jin can only get hold of Daikoku's lop ears, both fall together. Then they laugh heartily and try it again.



DOMESTIC ALTAR OF THE GODS OF DAILY FOOD AND OF RICE.

Ebisu is the patron of daily food, which is usually rice and fish, and in old times was chiefly the latter. He is nearly as fat as Daikoku. He wears a court noble's high cap. He is always fishing or enjoying his game.

When very happy, he sits on a rock by the sea, with his right leg bent under him, and a big red fish, called the tai, a fish like a perch, under his left arm. He carries a straw wallet on his back to hold his fish and keep it fresh. Often he is seen standing knee deep in the water, pole in hand, watching for a nibble. Some say that Ebisu is the same scamp that goes by the other name of Sosanoō.

Hotei is the patron of contentment, and, of course, is the father of happiness. He does not wear much clothing, for the truth is that all his property consists of an old, ragged wrapper, a fan and a wallet. He is as round as a pudding, and as fat as if rolled out of dough. His body is like a lump of rice pastry, and his limbs like *dango* dumplings. He has lop ears that hang down over his shoulders, a tremendous double chin, and a round belly. Though he will not let his beard grow long, the slovenly old fellow never has it shaven when he ought to. He is a jolly vagabond and never fit for company; but he is a great friend of the children, who romp over his knees and shoulders, pull his ears and climb up over his shaven head. He always keeps something good for them in his wallet. Sometimes he opens it wide and



HOTEI, THE GOD OF HAPPINESS.

then makes them guess what is inside. They try to peep in, but they are not tall enough to look over the edge. He makes tops, paints pictures or kites for the boys, and is the children's greatest friend. When the seven patrons meet together, Hotei is apt to drink more wine than is good for him. Toshi-toku is almost the only one of the seven who never lays aside his dignity. He has a very grave countenance. He is the patron of talents. His pet animal is a spotted fawn. He travels about a good deal to find and reward good boys who are diligent in their studies, and men who are fitted to rule. In one hand he carries a crooked staff of bamboo, at the top of which is hung a book or roll of manuscript. His dress is like that of a learned doctor, with square cap, stole and high toed slippers.

Bishamon is the patron of glory and fame. He is a mighty soldier. He wears a golden helmet, breast-plate and complete armor. He is the protector of priests and warriors. He gives them skill in fencing, horsemanship and archery. He holds a pagoda in one hand and a dragon sword in the other. His pet animal is the tiger.

Six out of the jolly worthies are men. Benten is the only lady. She is the patron of the family and of the sea. She plays the flute and the guitar for the others, and amuses them at their feasts, sometimes even dancing for them. Her real home is in Rin Gu, and she is the queen of the world under the sea. She often dwells in the caves of the sea or ocean. Her favorite animal is the snake and her servants are the dragons.

Once a year the jolly seven meet together to talk over old times, relate their adventures, and have a luxurian supper. Then they proceed to business, which is to arrange all the marriages for the coming year. They have a great many skeins of red and white silk, which

are the threads of fate of those to be married. The white threads are the men, the red are the women. At first they select the threads very carefully, and tie a great many pairs or couples neatly and strongly together, so that the matches are perfect. All such marriages of threads make happy marriages among human beings. But by and by they get tired and lazy, and instead of tying the knots carefully, they hurry up the work and then jumble them carelessly, and finally toss and tangle up all the rest. This is the reason why so many marriages are unhappy. This work done they begin to frolic like big boys. Benten plays the guitar, and Bishamon lies down on the floor resting upon his elbows to hear it. Hotei drinks wine out of a shallow red cup which is as wide as a dinner plate. Daikoku and Fukoruku Jin begin to wrestle, and when Daikoku gets his man down he pounds his big head with an empty gourd, while Toshi-toku and Ebisu begin to eat tai fish. When this fun is over, Benten and Fukoruku Jin play a game of checkers, while the others look on and bet; except Hotei, the fat fellow, who is asleep. Finally they get ashamed of themselves for gambling, and after a few days, the party breaks up and each one goes to his regular business again.

THE SACRED MOUNTAIN.

Almost the first object which meets the gaze of the traveler after crossing the Pacific Ocean and as he nears the land, is the matchless mountain, Fuji-yama. Its snow-covered heights rise some 13,000 feet above the sea. To the people of Japan this is the sacred mountain. It is depicted on all their lacquer-ware, their china-ware and their drawings. It is described in all their poems and sacred books. It has a strong hold on the people. It is a sleeping volcano. Nearly 2,000 feet of its sides are

cultivated. Then comes a wide belt of forest. The ascent of the mountain is a sacred pilgrimage, and there are accordingly a number of roads to the top, with nine huts on each road. The pilgrims are dressed in white robes, and pray to the rising sun while climbing the mountain sides. Sometimes one may see several hundreds of Shinto pilgrims in their white robes turning out



THE SACRED MOUNTAIN, FUJI-YAMA.

from their shelters, and joining their chants to the rising sun. The view of the long sweeping sides of this mountain, rising from an almost level plain and climbing away to the clouds, through which it thrusts its snow-crowned top, is one of the grandest in the world.

SHINTO TEMPLES AND GATE-WAYS.

The temples are usually of very simple style, being constructed of wood and thatched. They contain no



SHINTO SHRINE, NEAR YOKOHAMA, JAPAN, WITH WORSHIPERS, VESSEL OF HOLY WATER, ETC.

idols; but in the courtyards or approaches figures of real and imaginary animals are not at all uncommon, espe-

cially in the case of large temples. The approach is spanned by one or more *torii*. The *torii*, it is now generally admitted, was originally a perch for the fowls offered to the gods, not as food, but to give warning of day-break. Its present use is not for this purpose, but is simply as a decoration. At the outer shrine of Isé, which is called the *gékû*, there is an immense number of votive *torii* standing close to each other in long rows.



A TENTO, OR "HEAVENLY LANTERN."

But the more common form of votive offering is a large lantern, several feet in height, and formed either of wrought stone or of bronze. These are sometimes of very large size, even ten or twelve feet high, and are often crowded thickly near the approaches alike of Shinto and Buddhist temples. The worshiper does not enter the temple to worship at a Shinto shrine. He stands in front of it, striking his hands together, and offers, bowed, and usually in silence, the short and simple prayer which his own necessities dictate.

THE SACRED SHRINES OF ISÉ.

First for sacredness among the Japanese Shinto temples are the Shrines of Isé. These are to Japan what Mecca is to Mohammedan lands and what Jerusalem was to the Holy Land. Thousands of pilgrims visit these shrines every year. Sir E. J. Reed, thus describes his visit:

"At the entrance we were met by two Shinto priests, who had been deputed to show us the sacred place.

Passing under the *torii*, we were at once amid trees of an age and magnitude not often equaled. Within the temple-limits we came first to a small edifice, in which was the white horse of the deity of the place, which hap-



SHRINES OF ISE, THE MOST SACRED PLACE OF SHINTOISM.

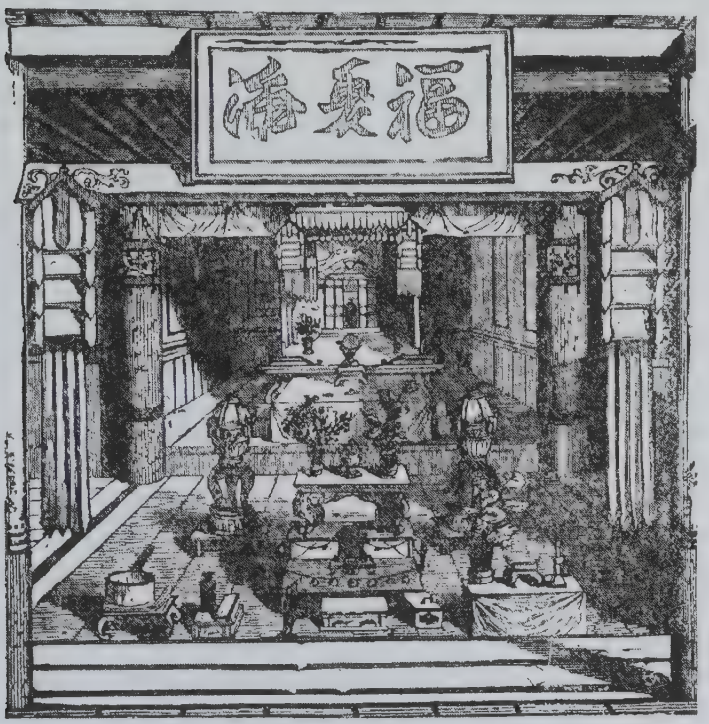
pened to be an artificial horse, the real one having recently died, and another not being forthcoming at present, for reasons which I did not learn. Soon afterward we came to two living black horses, consecrated to the service of the temple, and more particularly for the god of the place—'the god of food, clothes and house living,' according to one authority; or, 'the god of the earth's produce,' as another has it, to ride upon in the processions of the great temple ceremonials.

"There are secondary deities worshiped there, the chief of whom is the adopted grandson of the sun-goddess and the great-grandfather of the first Mikado, Jimmu Tenno, who commenced his reign in the Japanese year 1. According to the legend, the goddess wished to send her adopted son, Oshi-ho-mimi-no-mikoto, down upon earth to subdue it, but he put forth his own son instead as leader of the expedition. The goddess then presented

Ninigi-no-mikoto with various treasures, the most important among which—and here we touch upon the central sacredness alike of the race of Mikados and of the symbols of the Shinto faith—were the mirror, sword and stone, or ball (afterwards the regalia of the Japanese sovereigns). She also attached to his person the other two inferior gods of Geku. With reference to the mirror, she said, 'Look upon this mirror as my spirit; keep it in the same house and on the same floor with yourself, and worship it as if you were worshiping my actual presence.'

"Passing under another *torii* of plain, unpainted timber, like all the *torii* of the Isé shrines, we came to the outer gate of the temple proper, to which alone of three successive gates we and the other pilgrims were allowed to approach. With certain extremely rare exceptions, extending only to the Mikado and commissioners of his, none but priests are allowed to pass this first gate. It was an open gate, however, with a simple white curtain or cloth thrown across it, blowing about as the wind listed. Through this open gate, or past the sides of it, if you preferred to stand there, you could see the next gate, and beyond that again was a third, and then came the temple proper, which could not be seen. This was all! The buildings, as far as seen, were all of the plainest possible kind, not unlike substantial, well-thatched farm-buildings at home. The mirror at this outer temple was not the original mirror, and the priest did not for a moment lead us to suppose that it was. There was, in fact, no pretence of any kind about the place. The ancient buildings and the plain white curtain were left to produce that which is perhaps the deepest and most lasting of all impressions made by religious externals, namely, that of combined simplicity and antiquity. Of this outer temple

I need only add, that it is in every respect a sequel and appendage to the inner and more ancient temple, having been built by the desire of the goddess of the older Isé temple, who wished to have the deity Toyouké near her. This, the outer and later temple, dates from the reign of the twenty-second Mikado of the present reigning dynasty, Yuriaku, in the year 479 A. D.



INTERIOR OF A SHINTO TEMPLE, SHOWING THE ARRANGEMENTS FOR WORSHIP.

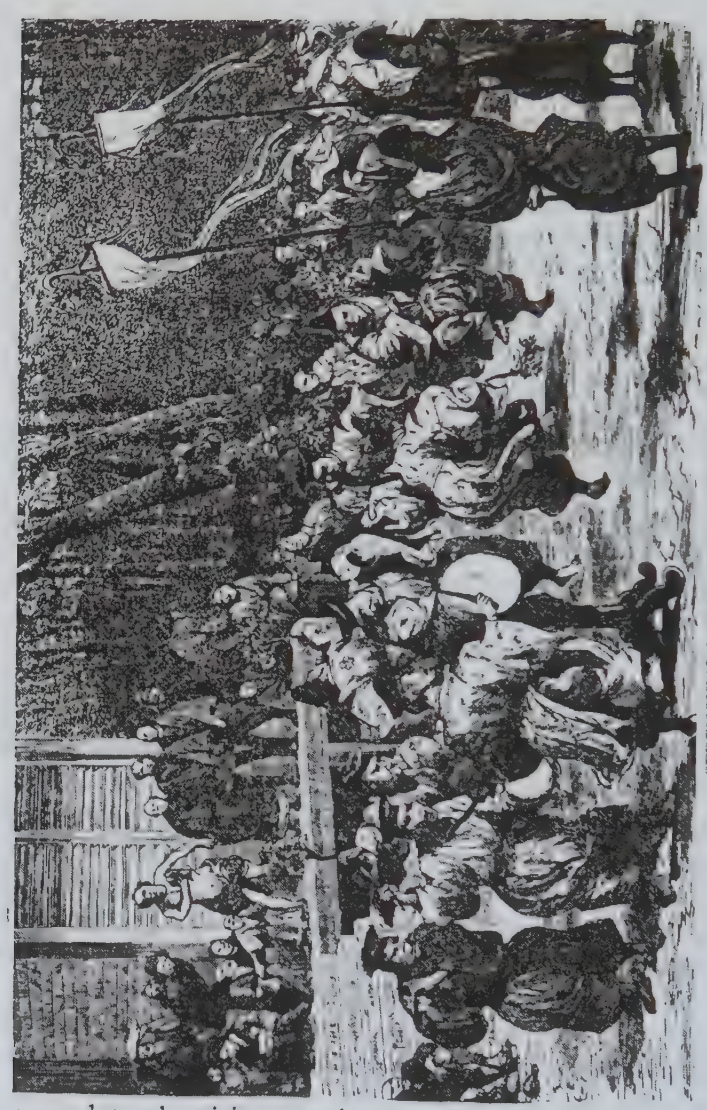
"Soon afterwards we started for the inner temple, Naiku. Here is kept the original sacred mirror, which is the most precious emblem of the Shinto faith, and which, with the sacred sword and ball, is also the authenticating memorial

of the imperial dynasty. So all Japan has regarded it for 2,500 years, even down to 1868, and so most of the people regard it still. This temple came to be built in the following manner: The sacred emblems of the national religion had, up to the time of the great Mikado Sujin, been kept in the imperial palace or temple; but he, as some say to increase their safety, and as others allege because he viewed a rebellion which broke out as a mark of divine disapprobation of their remaining in his custody, gave them into the charge of his daughter, in a temple dedicated to them. They were subsequently removed and carried from place to place, but at length, in the twenty-sixth year of the reign of Suinin Tenno, and therefore in the year 3 B. C., it was resolved to fix the mirror at the village of Uji on the River Suzugawa, and there and then the present temple was built. The old building does not exist. On the contrary, a new temple is erected every twenty years, but each new temple is an exact repetition of the original, and therefore the present one is a perfect representation of the architecture of Japan at the time of Christ. The principal deity here worshiped is Amaterasu, the sun-goddess herself.

"The gate-way was open, and hung, like that of the other temple, with a long white curtain, and beyond were seen another *torii* and other gate-ways, but nothing could be seen of the temple itself, and as little, of course, of the heaven-wrought mirror within. As we stood, however, the pilgrims continued to come, of both sexes and all ages, and casting upon the ground a few coins, some wrapped in paper, stooping, clapping their hands, and uttering a few words of prayer, thus attained and completed the object for which their journeyings had been undertaken. I asked if this was all they saw and did, and was told that it was. I inquired if they attended

no religious service, saw no dances, heard no music, received no advice; and found that as a rule they did not. Was no blessing pronounced, no simple memorial of some kind presented to them? Nothing; but they all bought little mementos of the place at the stall in the grounds or at the shops in the village. What was it they said during the minute or two that they stooped before the shrine? They no doubt asked for whatever they wanted in particular, and generally for long life, and the means of life and happiness in the years to come.

"Our companions, the priests, suggested that we ought to see one of the ceremonial dances of the temple, and to this we gladly assented on learning that it would not be a repetition of what we had seen at Osaka and Nara, but that it was one of the most ancient description, handed down from generation to generation at these Isé shrines. The room had an altar at the end opposite the entrance, over which was a large mirror. Round the altar and walks were an abundance of *goheis*, and of bands and tassels. At the altar-end of the room a priest sat on one side, and along each of the side walls were the musicians and dancers, all sitting on their heels. The musicians, who were also singers, were all men; the dancers were quite young girls attired in white and red, with frontlets of brass, from each end of which depended a cord and tassel. On the tops of their heads were large bunches of flowers; their back hair was in a queue, with tassels attached, surmounted with gilt bows and ribbons. There were two equally young girls in red and blue with plainer head-dresses, who in a certain way attended on the others. The dance began by a subordinate priest coming in by a side entrance with a wet branch of the sacred *sakaki* tree in his hand. After bowing to the shrine, he



CEREMONIAL DANCE OF THE SHINTO PRIESTS.

turned to the visitors, and waved it a few times swiftly before them, and then disappeared. Returning again to

the same entrance, he handed in to the two blue-and-red attendants, trays of herbs, rice and fruits in succession. These were borne ceremoniously elevated to the six priestesses, who conveyed them in a similar manner to the altar, placing the contents of the first two trays upon an inner altar, and those of the remaining four upon an outer altar, then returning the trays to their two attendants, who passed them out of the building.

"While this was proceeding, the band sent forth what sounded to me as wailing, imploring, importunate sounds, with an occasional rap upon the drum for emphasis. The priest, who wore the ancient head-dress like that of the Mikado, now rose, and after a few obeisances before the mirror sat down upon his heels, facing the altar, and intoned a prayer, or novito, from a large sheet of paper held outspread before him, the musicians, and dancers, and attendants all sitting with bowed heads to its end. Small branches of *sakaki* were now brought to the priestesses, and the dance took place to an accompaniment of livelier music. The dance comprised no very active movements, but consisted mainly of short, slow and grave promenading, with occasional stately bowings and much slow waving of the branches. This over, a boy entered, dressed in the military undress robes of a *kugé* (court noble) of the olden time, and holding in his hands a branch of *sakaki*, with a pendant hoop, doubtless in lieu of a mirror. He danced, as it is called, to much louder music, but the dancing was little more than further promenading and making certain sweeping movements with the branch of *sakaki*, with an occasional high step. Of course, it is a great pity for the significance of all this to be lost; but nothing explanatory could be elicited from any of the Japanese present, and from the answers of the priests I infer that if the various movements of these

dances ever had any great and special significance, the remembrance of it is pretty nearly or quite lost. The priest next came forward again, and, after elevating the written prayer a few times before the shrine, left the building by the side door. The process of placing the fruits and other offerings upon the altar was now reversed, and everything was removed from the altars and taken away, the music meanwhile playing loud and joyous strains. With this ended the most ancient of the dances in the most sacred national shrine of Japan."

Very great changes have occurred in Japan since the year 1868, when the Mikado became the temporal as well as the spiritual head of the Empire. The interests of Shintoism have suffered in the change. Prof. Max Müller estimates that there are now only 200,000 Shintoists in all Japan.

CHAPTER XVI.

THE DARK CONTINENT.

Yes, the great Buffalo* sleeps; his mightiest victory was his last.
His warriors howl in vain, his necromancers gaze aghast.
Fetich, nor magic wand, nor amulet of darnel,
Can charm back life to the clay-cold heart and limb.

FERDINAND FREILIGRATH.

IT is only of late years that much has been known of the people of the heart of Africa. Explorers have passed through its borders; along its coasts travelers have wandered, but few have, until recently, pushed on into the interior. Even to-day there are vast regions unexplored. Of the millions of peoples inhabiting these parts we know only that which the Arab slave-dealers, and some native African traders have told us. The extreme points, North, South, East and West Africa have been known for many years. The interior, stretching back from Upper Egypt, and extending clear across to the River Niger, has been but little traveled by foreigners. From Zanzibar on the south-east, radiating like a fan, explorers have passed to the great lakes to the north-west, the Victoria Nyanza and Albert Nyanza, to the west to Tanganyika Lake, and to the south-west, the Nyassa and Bangweolo Lakes. To the west of these lakes, saving only the countries lying along the banks of the Lualaba, Livingstone, or Congo River, along which Stanley traveled, the land is almost unknown.

*King of Congo.

Even of the African peoples among whom Europeans have lived, it is difficult to learn much of their religions. First, because they have no sacred books, no records, in fact no writing at all. Their traditions and teachings have all been handed down by word of mouth. Again the Africans are unwilling to tell foreigners about their religious beliefs, customs and worships. It is difficult to gain their confidence. When one asks them about it they give evasive answers, or pretend to know nothing about the matter. This fact has led to the supposition that some of these peoples had no religious nature whatever, but that they formed an exception to the general evidence in favor of man's religious nature.

Yet travelers have by patient investigation, observation and inquiry learned considerable. They have compared their conclusions, and have so been able to give us some idea of the gods and religions of Africa.

The Africans have no buildings of brick or stone, and have no knowledge, seemingly, of writing. These two facts have been brought to show that the Africans must have left the rest of the family of mankind very soon after the Deluge. The Africans are, with the exception of some of the South Sea Islanders, and the Aborigines of Australia, the most degraded people on the face of the earth. But here and there among them are small nations who are intelligent, and shrewd, and possessed of capabilities which place them above their fellow-Africans. The African peoples are of all shades of color, from blackest black to purest white, and just so do they vary very greatly in point of intelligence. Yet the best are very degraded, and the worst are but little above the beasts of field or forest. If the Gospel of Jesus Christ is needed anywhere, it is among the peoples of the Dark Continent.



A LAWYER OF ZULULAND.

AFRICAN BELIEF IN A GOD OR GODS.

There are to be found even yet traces of the high position from which the Africans have fallen in their degradation. One of these traces is the universal belief in a God or gods. This, of course, is no such exalted

idea of a Supreme Being as is to be found among Christian nations or even among the better nations of heathens, but still it is a Great One in whom they believe. This belief is not the result of reasoning, of observation of the powers of nature or of study of their own human nature, but is an inborn conception. Apart from revelation, apart from argument, from cause and effect, from design, from government or from anything else, men must believe in a God or gods. Hence we are not astonished at finding that among all the Africans there is this belief. Many of their ideas of God are horrible, shocking and revolting, others again attach no evil idea to their gods, but exalt them in a very high degree.

PRAYING FOR RAIN.

In South-eastern Africa, along the Zambesi River, the people pray to a god, with whom they connect no impure traditions or degraded worship. When in danger of war or famine, they appeal to this god. They call him Mpambi. The worship is of this kind: When famine is threatened because rain is withheld, the people of a village resort to a cleared space of ground, inclosed by a fence. Here a *prayer-hut* is erected. Women and men worship together. Generally a princess having in one hand a basket containing Indian corn-meal, and in the other a pot of native beer, or Pombi, goes into the hut, where she can be seen and heard. She puts the basket and jar on either side of her and sprinkling a handful of meal on the floor, cries, "Imva Mpambi, Adza moula!" (Hear, O God, and send rain!) The people respond by gently clapping their hands and chanting, Hear, O God. This is repeated until all the meal is used up. Then the jar of Pombi is emptied on the floor. The woman then comes out of the hut, closing the door. Throwing them

selves upon their backs, she and the people unite in praying "Hear, O God, send rain!" Then she arises, washes herself in a jar of water which stands before the chief. Then all the women take their calabash cups and throw the water into the air, with frantic gesticulations.

Among the Zulus the lightning and thunder were represented as coming from "The Lord in Heaven." If lightning struck and killed the cattle the people were not distressed. It was said "The Lord has slaughtered for Himself among His own flock. Is it yours? Is it not the Lord's? He is hungry; He kills for Himself." If a village is struck with lightning and a cow is killed, they say "This village will be prosperous." If a man is killed, thus they said, "The Lord has found fault with him." When they pray for rain, the heads of the village select some black oxen (like the black clouds which bring rain) and one is killed in sacrifice. Its flesh is eaten in the house in silence. The bones are burnt outside of the village. After this a song is sung, or hummed, for no words are used.

THE HOTTENTOTS' GOD, GOUNJA GOUNJA.

The Hottentots call God "Gounja Gounja" or "Gounja Ticquoa." They are said to have no divine worship, and few, if any, religious ceremonies, and, in their savage state, appear a very stupid race, almost void of the power of reason, without any knowledge of divine subjects, and but a vague notion that there is one great Lord of all, and likewise an evil spirit, a devil. They observe a yearly festival when the seven stars appear together, at the beginning of summer. The parents wake their children when these stars appear, and go with them into the fields, where they dance and sing. Their song is, "O Ticquoa, thou Father over our heads, give us rain, that all our fruits may ripen and we may have food in plenty."

THE BUSHMEN'S GOD.

The Bushmen believe that there is a god in the sky, whom they call Kaang, or chief. One of the Bushmen says of his countrymen: "They perform a kind of religious worship to two rocks the one representing a male, and the other a female. When going out to hunt, they implore the aid of these deities to provide them with food. First they go to the male rock, and strike it with a stick. If it sounds, they believe the report is heard in *Heaven*, and they will have success; but if they get nothing, they repair to the female rock, which they think is inhabited by a malicious spirit, and beat it well, upbraiding it, saying: 'Why do you by your hidden arms cause all the game to be shot dead so that we can find none.'"



KING COFFEE'S PROTECTING GOD.

All the tribes of Western Africa show some belief in

gods. The Mohammedans and the Portuguese and English traders have of late years affected the peoples' notions to some extent; but from the descriptions of earlier travelers we can see what their belief was. In Sierra Leone they called God "Canou;" on the Gambia River, they called their god "China." The Niam-Niams call their god "Noro."

Among the Africans are found many traditions of the origin of the world and of men. Among the Zulus, the following tradition is held, which will serve as a specimen:

ZULU TRADITION OF THE ORIGIN OF MEN.

Umkululu, the first man, had his origin in a valley of this world, where there was a bed of reeds. He sprung from the bed of reeds, and a woman (a wife) sprung from the same bed of reeds after him. They had but one name, that of Umkulunkulu; and men sprung from Umkulunkulu by generation. All things, as well as Umkulunkulu, sprung from a bed of reeds; everything, both animals and corn coming into being with him. He looked upon the sun when it was finished, and said: "There is a torch which shall give you light, that you may see." He looked on the cattle, and said: "There are cattle; be ye broken off, and let the cattle be your food; eat their flesh and drink their milk." He looked on wild animals, and said: "That is such an animal; that is an elephant; that is a buffalo." He looked on the fire, and said: "Kindle it, and cook, and warm yourself, and eat meat when in has been dressed by the fire." He looked on all things, and said: "So-and-so is the name of everything."

Among the Basutos there is a legend that men and animals came from the interior of the earth, out of an immense hole.

GOOD AND BAD SPIRITS.

Between the Supreme Being and man, the Africans believe that there are a vast number of spirits. They are not afraid of God, but they have an intense dread of these spirits. They believe that God is too far off to hurt them much, but they believe that the world of spirits is around them. Even when God does send lightning or thunder, for instance, it is because the spirits bring them down. To their imaginations these spirits people the darkness with hideous shapes, poison the light with their presence, sweep over the plains in the forms of wild beasts, fill the forests, inhabit trees, live on the tops of the mountains, and in the secluded recesses of caves and valleys; make their homes in the sea, the lakes and the rivers; the air is full of them, the earth teems with them; fire is not free from their presence, and human beings are possessed by them. To them, also, they attribute the sorrows and the sufferings, the misfortunes, and, in most cases, the deaths of mankind.



THE PRIESTS' TRICK OF RAISING AN IDOL OUT OF THE EARTH.

As elsewhere, there are men who take advantage of the superstitious condition of their fellow countrymen, and make gain of it. Three priests once assured their followers that they could raise

an idol out of the ground, and would do it the next day. During the night they dug a hole, in which they placed a lot of dried peas and an idol's head and shoulders. They covered all up carefully. Just before daylight they took some water and poured it upon the peas. The people gathered early in the morning to see the priests keep their promise. They came forth, and, as the peas gradually swelled, began their incantations and murmurings, and, of course, very soon the idol appeared, and the deluded people were abundantly satisfied.

THE SPIRIT IN THE INSECT.

The Hottentots believed that the good spirits sometimes came in the form of a winged insect, having a green back, a belly speckled with white and red, and with two horns. They worshiped this insect wherever they found it.

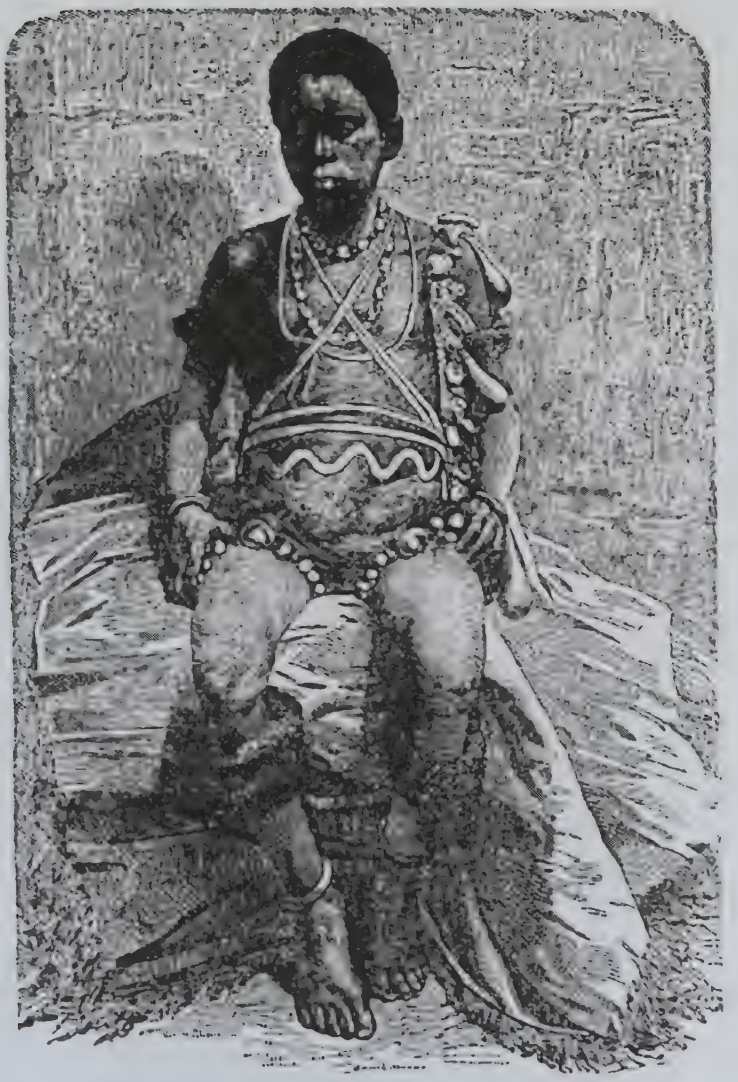
If this insect alighted on a Hottentot he was looked upon as a man without fault, and distinguished and reverenced as a sacred person ever after. His neighbors gloried that they had such a favored mortal amongst them, and published the fact far and near. The fattest ox belonging to the kraal was killed as a thank-offering, and all the people kept festival for days. The case was in every respect the same if the insect alighted upon a woman; she was regarded as a sanctified person and the delight of the spirit.

The son of a German, who had given leave to some Hottentots to turn their cattle upon his land, was amusing himself one day in the kraal, when this insect appeared. The Hottentots immediately ran tumultuously to adore it, while the young German ran to catch it, in order to see what the effect would be amongst them. He seized it in the midst of them. The cry of agony was general when they saw it in his hands. They stared with dis-

traction in their eyes at him and at one another. "See, see, see!" said they. "What is he going to do? Will he kill it?" They were wild through apprehension of its fate. "Why," said he, "do you make such a hideous noise; and why are you in such agony about this paltry creature?" "Ah!" they replied, with utmost concern, "it is a divinity. It is come from Heaven. It is come on a good design. Do not hurt it; do not offend it. We are the most miserable wretches on earth if you do. This ground will lie under a curse, and the crime will never be forgiven." This was not enough for the young German, who determined to carry the experiment a little further, and made as though he certainly intended to maim or destroy it. On this the people ran about, and screamed as though they were frantic; they fell prostrate on the ground before him, and with streaming eyes and loudest cries besought him to spare the creature and give it its liberty. Having sufficiently tested the reality of their belief in this insect-god, he let it fly, and they shouted in all the transports of joy.

FETICH WORSHIP.

A fetich is some material object in which a god or a supernatural power is supposed to dwell. An idol is a representation of a god. Fetichism is the lowest form of idolatry. Fetichism and witchcraft go together. The fetiches guard against the power of witches, and this is their primary object. They act as charms or amulets, and are worn on all parts of the body to keep off disease; are placed around the houses, villages or fields to keep off hurtful influences. The fetiches are of various sorts; the reeds of certain plants, the roots of certain trees, the horns of a diminutive deer, the claws and teeth of lions and leopards and other sorts of animals,



A YOUNG FETICHIST.

Showing some of the various trinkets and amulets upon which dependence for an increase of sanctity and safety is placed by the devout.

slips of wood fantastically notched, knuckle-bones, beads and a kind of white stone being most commonly used. Amongst the Kaffirs, whose belief in witchcraft is in-



A CAZEMBE FETICH MAN.

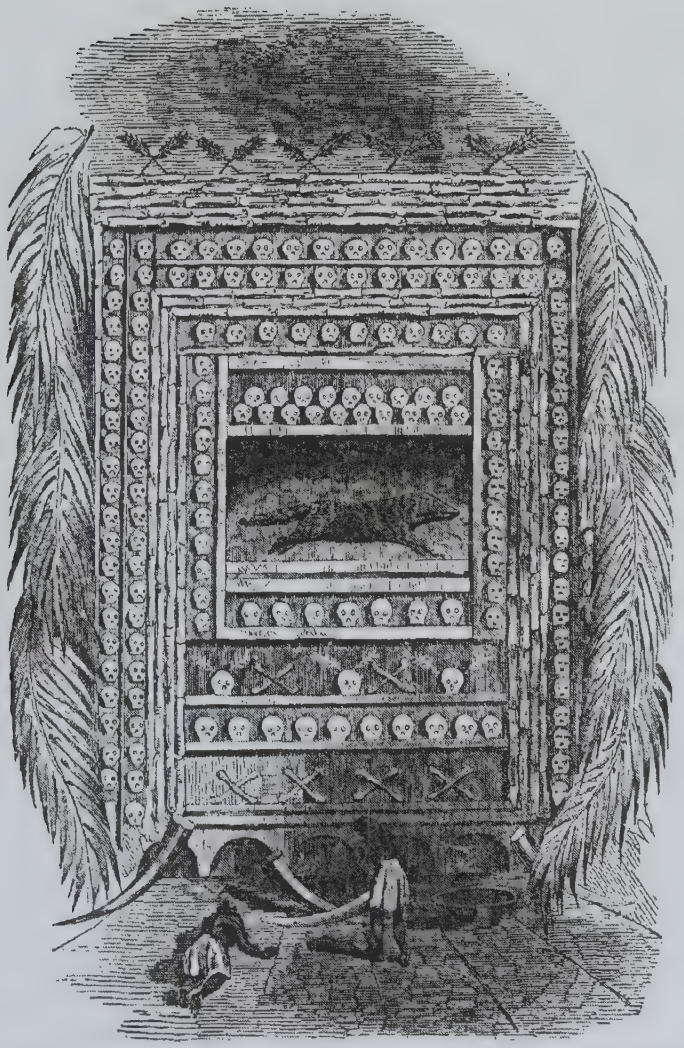
tense, faith in the virtues of fetiches is, as a natural consequence, equally great. You rarely meet with a Kaffir who does not carry with him a whole series of charms.

These, of course, are furnished by the witch-doctors and prophets, and as they are not of the least intrinsic value, and are highly paid for, the business of making fetich is a profitable one. To a European a superstitious Kaffir has a very ludicrous appearance, as the following description of a man who seems to have been peculiarly impressible to the value of fetich will show. His head was richly bedecked with pig's bristles, set straight, so as to stand out on all sides like the quills of a hedgehog, with many feathers on his head, while around his neck there was strung a great number of charms, the principal of which were fragments of bone, the head of a snake, the tooth of a young hippopotamus, and an old brass door-handle.



DECORATED FETICHIST.

The Africans believe that there are lucky fetiches which guarantee them success in all their undertakings. They respect one another's fetiches, and will not attack an enemy when they think that he has a fetich superior to their own. They are therefore very ready and eager to discover wherein special excellence may lie. A fetich of supposed superiority will command a high price.



THE JU-JU HOUSE, OR TEMPLE OF SKULLS, AT BONNY, WEST AFRICA.

After devouring the bodies of their victims, the priests of the people of Bonny were wont to take the skulls and place them in the walls of their temples.

A HORRIBLE FETICH.

When hard pressed in war, and in danger of being utterly overthrown, in some parts of Africa, the people—like the king of Moab, who sacrificed his own son when the battle went against him, in order to move the compassion of his adversaries, or to inspire them with terror, or as a sacrifice to offended gods—will make horrible fetiches of human beings. Perhaps the most astounding instance of such a practice occurred in West Africa. The king of Bonny having been defeated in battle, retreated to his principal town, and finding that it was in imminent danger of being attacked, called together his magicians in order that they might aid him in repelling his enemies. They were equal to the emergency. The people were assembled in front of the principal gate of the town. Two holes were dug in the ground close to each other. The wizards then begun their operations, and when the people had been wrought up by their proceedings to a pitch of unreasoning excitement, so that they were ready to perpetrate any act no matter how horrible, the chief of the wizards pointed to a girl who was standing amongst the spectators. She was instantly seized, and, under his direction, her legs were thrust into the holes that had been prepared for this purpose, which were then filled up with earth so that she could not extricate herself from them. Then a number of men brought lumps of wet clay, which they built around her body in the form of a pillar, kneading them closely as they proceeded, until she was entirely covered over. This device produced the desired effect, for so terrified were the hostile tribes at what they regarded as an invincible fetich—or greegree, as the fetich is called in West Africa—that they dared not attack the town, and, like the kings

of Israel and Judah, after the sacrifice of the king of Moab's son, they withdrew from the further prosecution of the war, and returned to their homes.

The clay pillar, with the body of the girl within it, stood for several years where it had been erected, and served effectually to preserve the town from being again attacked or in any way troubled by its enemies.

STANLEY AND THE AFRICANS' FEAR OF FETICH.

The Africans have a superstitious dread of writing and regard it as a bad fetich. When the African traveler, Stanley, had almost finished his journey through the Dark Continent, he was one day making some entries in his note-book. This book contained all the important results of his great journey. Seeing him writing the savages surrounded him and demanded that he destroy the "tara-tara," as they called it, lest it should injure them. They said that those black lines on the paper would bring sickness and death to them and their animals unless the book was burned. The savages were determined to get the book. Only by a trick could he save either the book or his own life. He went to his tent and managed to exchange his note-book for a copy of Shakespeare's works. This he burned "to please his friends," as he told them.



IDOLS WITH MIRRORS IN THEIR BODIES.

The Africans have idols of all shapes and sizes and

made of all sorts of materials. Some of these are provided with looking-glasses in their stomachs, but for what purpose we do not know. They have a few god-houses or huts. Their continent is dark not only because peopled in the main by peoples whose skins are dark, but because the light of religion seems almost to have died out and darkness to have covered the land and all of the people.



A WITCH DOCTOR.

WITCHCRAFT.

To polygamy and slavery add witchcraft superstitions, and the degradation of Africa is properly called "desperate" degradation. It may be doubted whether polygamy and slavery are as great obstacles to civilization as are these superstitions. These are interlaced with the whole structure of African society. No one is supposed to die from natural causes; disease is charged to witchcraft. No one is killed in war, in hunting, by drowning or mis-

chance, but it is charged to witchcraft. The witches must be found out and tortured to confession and death.

"I was asked," says Du Chaillu, whose representations of witchcraft superstitions are abundantly confirmed by other travelers and missionaries, "to go and see an old friend of mine, Mpomo, who was sick. They had spent the night before drumming about his bed to drive out the devil. But I soon saw that neither drumming nor medicine would help the poor fellow. The film of death was in his eyes. He held out his hand to me and feebly said: 'Chally, save me, for I am dying.'

"He was surrounded by hundreds of people, most of them moved to tears by their friend's pitiable condition. I explained to him, that I had no power to save him; but he and all around had the conviction that if I only wished I could cure him. They followed me to my house, asking for medicine. Not to seem heartless, I sent him something to make his remaining moments easy. At the same time I warned them that he would die and they must not blame me. When I awoke the next morning I heard the mournful wail which proclaimed that poor Mpomo had gone to his long rest. The cry of the African mourners is the saddest I ever heard. They mourn literally as those who have no hope.

"In the afternoon I heard talk of witchcraft. On the day Mpomo was buried proceedings were begun to discover who had bewitched him. A great doctor was brought from up the river, and for two nights and days incantations were repeated On the third morning, when old and young, male and female, were frantic with the desire of revenge, the doctor began his final incantations. Every man and boy was armed with spears, or guns, or axes. The whole town was possessed by a thirst for human blood. For the first time I found my voice with-

out authority. I could not even get a hearing. . . . At a motion from the doctor, the people became still. This silence lasted about a minute when the loud voice of the doctor was heard: 'There is a very black woman who lives in a house,' describing it, 'she bewitched Mpomo.' The crowd, roaring and screaming, rushed frantically for the place indicated. They seized upon a poor girl named Okondaga, the sister of my good friend and guide Adouma. Waving their weapons over her head, they tore her away to the water-side, bound her with cords, and then rushed back to the doctor again.

"As poor Okondaga passed by in the hands of her murderers, she saw me, though I had turned away not to be seen, for I could not help her. I heard her cry out, 'Chally, Chally, do not let me die!' It was a moment of agony; I was minded to rush into the crowd and rescue the poor victim. But I should only have sacrificed my life, without helping her. So I hid myself behind a tree, and, I confess it, shed bitter tears.

"Presently silence fell once more upon the crowd. Then the voice of the devilish doctor again rang over the town, like the croak of a raven, 'There is an old woman in a house,' describing it, 'she bewitched Mpomo.'

"The crowd rushed off and seized a niece of King Quenguesa, a noble-hearted and majestic old woman. As they crowded about with flaming eyes, she rose proudly from the ground, looked them in the face unflinchingly, and motioning them to keep their hands off, said, 'I will drink the mboundou, but woe to my accusers if I do not die.' She was escorted to the river without being bound. She submitted without a tear or a murmur.

"A third time the dreadful silence fell upon the town, and the doctor's voice was heard: 'There is a woman with six children. She lives on a plantation toward

the rising sun. She, too, bewitched Mpomo.' Another furious shout, and in a few moments they brought to the river one of Quenguesa's slaves, a good woman, whom I knew. The doctor now, in a loud voice, recited the crime of which these women were accused. Okondaga, he said, some weeks before, asked Mpomo for some salt, and he refused her. She had said unpleasant things to him, and had by sorcery taken his life.

"Then Quenguesa's niece was accused. She had no children, and Mpomo had children. She envied him, and had bewitched him.

"Quenguesa's slave had asked Mpomo for a looking-glass. He had refused her. Therefore she had killed him with sorcery. As each accusation was repeated, the people broke out into curses. Even the relatives of the poor victims were obliged to join in this. Every one rivaled his neighbor in cursing, each fearful lest lukewarmness should expose him to a like fate. . . .

"The victims were put into a large canoe with the executioners, the doctor, and a number of the people, all armed. Then the tam-tams were beaten, and the mboundou quabi was prepared. Mpomo's eldest brother held the poisoned cup to his sister's lips. At sight of it poor Okondaga began to cry, and even Quenguesa's niece turned pale, for the negro face has at such times a pallor quite perceptible. The mug of mboundou was handed to the old slave woman, then to the royal niece, and last to Okondaga. As they drank the multitude shouted: 'If they are witches let the mboundou kill them, if they are innocent let the mboundou go out.'

"Suddenly the slave woman fell down. She had not touched the bottom of the boat before her head was hacked off by a dozen swords. Next came Quenguesa's niece. In an instant her head was cut off, and her blood

was dyeing the waters. Meantime poor Okondaga staggered, and struggled, and cried, vainly resisting the working of the poison in her system. Last of all, she fell. Then all became confused. A random hacking ensued, and in an incredibly short time the bodies were cut in small pieces which were cast into the river.

"After this the crowd dispersed to their houses, and for the rest of the day the town was silent. Some of these rude people felt that the number in their almost extinguished tribe was becoming less, and the dread of death filled their hearts. In the evening poor Adouma came secretly to my house, to unburden his sorrowing heart. He, too, had been compelled to take part in the dreadful scene. He dared not refrain from joining in the curses heaped upon his poor sister. He dared not mourn publicly for her. I comforted him as well as I could, and I spoke to him of the true God, and of the wickedness of the conduct we had witnessed. He said at last, 'O Chally, when yôu go back to your far country, America, let them send men to us poor people to teach us from that which you call God's mouth,' meaning the Bible. I promised Adouma to give the message, and I now do so."

God pity poor Africa! May the Light of the Sun of Righteousness soon shine on her dark land!

CHAPTER XVII.

THE ABORIGINES OF AMERICA.

Darin besteht eben die Bedeutung der Amerikanishen Religionen, dass sie mehr als andere, wenigstens mehrals andere Religionen von Kulturvolkern, das primitive und unabgeschwächte Heidenthum darstellen.—DR. J. G. MÜLLER.

THE religion of the American Indians and Alaskans partakes of the character of their national life; yet there are traces of the original ideas of God, the creation and early history of man and the world, which we find in the religions of the far Eastern nations. As we have before said, we believe the early inhabitants of America to have come from the eastern shores of Asia, having been washed along in their fishing vessels by the current of the Kuro Shiwo (or black stream), flowing by the western coasts of America, or perhaps crossing on the islands of the North Pacific, where Asia and America almost come together. They differ from the peoples of Eastern Asia, but, perhaps, only in such points as a different climate and different habits of life would produce.

All the people of the continent of America appear to have come from one stock. The squalid Esquimaux at one extremity of the chain, the polished Aztec or Inca at the other; agriculturists, and hunters, and canoe-men; tribes frequenting the shores of the great northern lakes, or scattered in the dense savannahs of the South; all their languages grow out of a few flexible tongues. They

bear a resemblance to the Turanian languages—the Malaysian, the Japanese and others. We can divide the American peoples into two classes—the civilized and the savage. To the first class belong the Mexicans and Peruvians; to the latter, the savages of North America, including the Red Indians, the Alaskans and the inhabitants of the West Indies, and wild tribes of South America —the Patagonians, Guianians, etc.

THE INDIANS OF NORTH AMERICA.

These nations have the virtues of savage life—a sense of honor, according to their perceptions of duty, mutual fidelity among individuals, a fortitude which mocks at the most cruel torments, and a devotedness to their own tribe which makes self-immolation in its defense easy. On the other hand, they treat their wives brutally, and their children with indifference. The apathy under the good and ill of life which the Stoic affected is the grand element of the Indian's character. Gloomy, stern and severe, he is, it would seem, a stranger to mirth and laughter; yet, in their legends, frequent reference is made to laughter. All outward expressions of pain or pleasure he regards



INDIAN MEDICINE MAN.

as a weakness; and the only feeling to which he ever yields is the boisterous joy which he manifests in the moment of victory, or under the excitement of intoxication He is capable of great exertions in war or the chase, but has an unconquerable aversion to regular labor. He is extremely improvident; eats enormously while he has an abundance of food, without thinking of the famine which may follow; and, when liquors are supplied to him, will continue drunk for days. Corresponding to the priests among other peoples, the Indians have "Medicine Men;" they believe that these possess great power, and they trust implicitly in all their directions.

THE GREAT SPIRIT.

Most of the Indians of North America believe in the existence of a supreme being, whom they call the Great Spirit; and of a subordinate one, whose nature is evil and hostile to man. To the latter their worship is principally addressed; the Good Spirit, in their opinion, needing no prayers to induce him to aid and protect His creatures. They generally believe in a future state, in which the souls of brave warriors and chaste wives enjoy a tranquil and happy existence with their ancestors and friends, spending their time in those exercises in which they delighted when on earth. The Dakotas believe that the road to these "villages of the dead" leads over a rock with an edge as sharp as a knife, on which only the good are able to keep their footing. The wicked fall off and descend to the region of the Evil Spirit, where they are hard-worked, and often flogged by their relentless master.

WORSHIP OF ANCESTORS.

As we shall find among the Chinese, the Indians worshiped the spirits of their dead ancestors. As among the



INDIAN MEDICINE MEN.

Showing the hideous costumes and decorations they sometimes assume in their incantations.

Chinese, the periodical offering of cakes, libations, flesh or viands at the grave to ancestors, is seen to be an idea incorporated into the practice of the American, at least the Algonic Indians. These Indians, believing in the twofold nature of the soul, and that the soul sensorial abides for a time with the body in the grave, requiring food for its ghostly existence and journeyings, deposit meat and other food at and after the time of interment. *This custom is universal,* and was one of their earliest traits.

Few things in savage life are of more singular interest than the ceremonies of a burial. Some of the tribes, for instance, take the body of their dead, and having clothed it in the best robes and ornaments, furnish it with many articles which are supposed most desirable, and, wrapping the whole carefully in soft, wet hides, place the precious burden on a scaffold several feet high. In the course of time, the scaffold falls; then the relatives assemble and bury the remains, except the skull; this they place on the ground, where there are perhaps a hundred skulls in a circle, all looking inward. About this place of skulls the women are often seen, sitting with their work for hours at a time, holding in their laps the skull of a dead child; and not unfrequently they are seen to clasp these skulls in their arms and lie down, talking as if to a living child, until they fall asleep.

The Sioux Indians wrap their dead in skins, and lodge them in the branches of trees, never forgetting to place a wooden dish near the head, that the friend may quench his thirst in the long journey he is supposed to have begun.

Among the Patagonians the dead are frequently reduced to skeleton before burial, and are washed and arrayed in new clothing once a year. The bodies, while

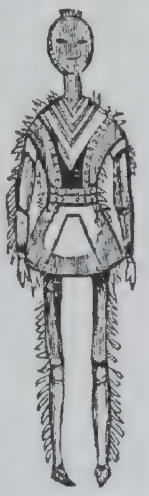
being prepared, are laid on platforms and guarded by the relatives, who, dressed in long robes, strike the ground



INDIAN BURIAL PLACE

continually with spears or staves, and keep up a mournful song to drive away the spirits, who they fear are unfriendly to the dead.

The Indians, like the Africans, worship fetiches or material objects in which either the gods personally or some supernatural power is supposed to dwell. It not infrequently happens that if an Indian dreams of an idol or fetich of a certain form, when he wakes he proceeds to make it according to the pattern of his vision, and this is the secret history of many of the grotesque forms which are favorite symbols with them in their sacred rites. These they designate Manitos.



INDIAN IMAGE. Seen in a dream and made by a Medicine Man.

INDIAN LEGENDS.

The Indians' hopes, fears, worships, and whole faith and life are found in their legends and myths. These are preserved by oral tradition, by being handed down by word of mouth from generation to generation. In the leisure from hunting or war, they gather in the lodge or about the camp-fire and rehearse these stories. As Longfellow has sung:

"Should you ask me, whence these stories?
Whence these legends and traditions,
With the odors of the forest,
With the dew and damp of meadows,
With the curling smoke of wigwams,
With the rushing of great rivers,
With their frequent repetitions,
And their wild reverberations,
As of thunder in the mountains?
I should answer, I should tell you,
I repeat them as I heard them
From the lips of Nawadaha.

"Ye whose hearts are fresh and simple,
Who have faith in God and Nature,

Who believe, that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

THE "SONG OF HIAWATHA."

Hiawatha is a personage of miraculous birth, whom the Indians believed to have been sent among them to clear their rivers, forests and fishing-grounds, and to teach them the arts of peace. To the patient, toilsome investigations of Dr. H. R. Schoolcraft, our knowledge of Indian legends is due. The poet, Longfellow, has gracefully woven many of these legends together in his "Song of Hiawatha."

Hiawatha is regarded as the messenger of the Great Spirit, sent down to them in the character of a wise man, and a prophet. But he comes clothed with all the attributes of humanity, as well as the power of performing miraculous deeds. He adapts himself perfectly to their manners, customs and ideas. He is brought up from a child among them. He is made to learn their mode of life. He takes a wife, builds a lodge, hunts and fishes like the rest of them, sings his war songs and medicine songs, goes to war, has his triumphs, has his friends and foes, suffers, wants, hungers, is in dread or joy; and, in fine, undergoes all the vicissitudes of his fellows. His miraculous gifts and powers are always adapted to his situation. When he is swallowed by a great fish, with his canoe, he escapes by the exertion of these powers, but always, as much as possible, in accordance with

Indian maxims and means. He is provided with a magic canoe, which goes where it is bid; yet, in his fight with the great Wampura prince, he is counseled by a woodpecker to know where the vulnerable point of his antagonist lies. He rids the earth of monsters and giants, and clears away windfalls and obstructions to the navigation of streams. But he does not do these feats by miracles; he employs strong men to help him. When he means to destroy the great serpents, he changes himself into an old tree, and stands on the beach till they come out of the water to bask in the sun. Whatever man could do in strength or wisdom he could do. But he never does things above the comprehension or belief of his people; and whatever else he is, he is always true to the character of an Indian.

He leaps over extensive regions of country, like an *ignis-fatuus*, the false light caused by the vapors of the swamp which misleads the traveler. He appears suddenly like an incarnation of a god, or saunters over weary wastes a poor and starving hunter. His voice is at one moment deep and sonorous as a thunder-clap, and at another clothed with the softness of feminine supplication. Such is the character of whom Longfellow has sung.

INDIAN ALLEGORY OF WINTER AND SPRING.

An old man was sitting in his lodge, by the side of a frozen stream. It was the close of winter, and his fire was almost out. He appeared very old and very desolate. His locks were white with age, and he trembled in every joint. Day after day he passed in solitude, and he heard nothing but the sounds of the tempest, sweeping before it the new-fallen snow.

One day, as his fire was just dying, a handsome young man approached and entered his dwelling. His cheeks

were red with the blood of youth, his eyes sparkled with animation, and a smile played upon his lips. He walked with a light and quick step. His forehead was bound with a wreath of sweet grass, in place of a warrior's frontlet, and he carried a bunch of flowers in his hand.

"I blow my breath," said the old man, "and the streams stand still. The water becomes stiff and hard as clear stone."

"I breathe," said the young man, "and flowers spring up all over the plains."

"I shake my locks," retorted the old man, "and snow covers the land. The leaves fall from the trees at my command, and my breath blows them away. The birds get up from the water and fly to a distant land. The animals hide themselves from my breath, and the very ground becomes as hard as flint."

"I shake my ringlets," rejoined the young man, "and warm showers of soft rain fall upon the earth. The plants lift up their heads out of the earth, like the eyes of children glistening with delight. My voice recalls the birds. The warmth of my breath unlocks the streams. Music fills the groves wherever I walk, and all nature rejoices."

At length the sun began to rise. A gentle warmth came over the place. The tongue of the old man became silent. The robin and bluebird began to sing on the top of the lodge. The stream began to murmur by the door, and the fragrance of growing herbs and flowers came softly on the vernal breeze.

Daylight fully revealed to the young man the character of his entertainer. When he looked upon him, he had the icy visage of Peboan. Streams began to flow from his eyes. As the sun increased, he grew less and less in stature, and anon had melted completely away. No-

thing remained on the place of his lodge-fire but the miskodeed, a small white flower, with a pink border, which is one of the earliest species of northern plants.

ALASKA.

The Thlinkets, an Alaskan tribe, will illustrate the worship of the Alaskans generally. Their religion is a feeble Polytheism. Yehl is the maker of wood and waters. He put the sun, moon and stars in their places. He lives in the east, near the head-waters of the Naass River. He makes himself known in the east wind "Ssankheth," and his abode is "Nass-shak-yehl."

At that time the sun, moon and stars were kept by a rich chief in separate boxes, which he allowed no one to touch. Yehl, by strategy, secured and opened these boxes, so that the moon and stars shone in the sky. When the sun-box was opened, the people, astonished at the unwonted glare, ran off into the mountains, woods, and even into the water, becoming animals or fish. He also provided fire and water. Having arranged everything for the comfort of the Thlinkets, he disappeared where neither man nor spirit can penetrate.

As the good spirits, from the very nature of the case, will not harm them, the Alaskans pay but little attention to them. They give their chief attention to propitiating the evil spirits, so that their religion practically resolves itself into devil-worship or demonolatry. This is called Shamanism, or the giving of offerings to evil spirits to prevent them from doing mischief to the offerer. It is said to have been the old religion of the Tartar race before the introduction of Buddhism, and is still that of the Siberians. Indeed, Paul long ago declared, "the things which the Gentiles sacrifice, they sacrifice to *devils* and not to God" The one whose office it is to

perform these rites is called a shaman, and is the sorcerer or medicine-man of the tribes. The shaman has control, not only of the spirits, but, through the spirits, of disease, of the elements, and of nature; he holds in his power success or misfortune, blessing or cursing. "The honor," says Dall, "with which a shaman is regarded depends on the number of spirits under his control, who, properly employed contribute largely to his wealth."

INDIAN SUN-WORSHIP.

We are informed that the worship of the sun lies at the foundation of all the ancient mythologies, deeply enveloped as they are, when followed over Asia Minor and Europe, in symbolic and linguistic subtleties and refinements. The symbolic fires erected on temples and altars to Baal, Chemash and Moloch, burned brightly in the valley of the Euphrates long before the pyramids of Egypt were erected, or its priestly-hoarded hieroglyphic wisdom resulted in a phonetic alphabet. In Persia these altars were guarded and religiously fed by a consecrated body of magical priesthood, who recognized a Deity in the essence of an eternal fire and a world-pervading light.

The same dogma, derived apparently from the east and not from the west, through Europe, was fully installed at Atacama and Cuzco, in Peru, at Cholulu, on the magnificent and volcano-lighted peaks of Mexico, and along the fertile deltas of the Mississippi valley. Altar-beds for a sacred fire, lit to the Great Spirit, under the name and symbolic form of Cuzis, or the sun, where the frankincense of the nicotiana was offered, with hymns and genuflections, have been discovered, in many instances, under the earth-heaps and artificial mounds and places of sepulture of the ancient inhabitants. Intelligent Indians



AMAZONIAN IND



SHIPING THE SUN.

yet living among the North American tribes, point out the symbol of the sun, in their ancient muzzinabikons or rock-inscriptions, and also amid the ideographic tracery and bark-scrolls of the hieratic, or priestly inscriptions, and of the magical medicine-songs.

AMAZON SUN-WORSHIP.

We turn away to the savage tribes of South America and find many of the forms of faith and worship which we have seen among the Northern Indians and among the nations of the Eastern world at about the time of the dispersion of the nations. Thus among the Amazon Indians of Western Brazil, we find the same worship of the sun that we have seen in Egypt, in Assyria, in Japan, and among the Indians of North America. A traveler among them says: "A sound fell upon our ears that seemed to issue from the depths of a distant cavern. We could tell it to be a chorus of voices, chanting some sad or solemn refrain. As we listened it grew louder, as if the chanters were drawing nearer; and in the same degree, it was becoming more joyful. All at once a procession appeared approaching the spot, men marching two and two, with files of women intermingled.

"As its head emerged from among the thick-standing tree-trunks, we recognized our old Zummate friends, dressed in all the gala of a grand holiday, with plumed circlets upon their heads, feather armlets, and garters of the same, girt just below the knee.

"On reaching the malocca, they broke ranks, at the same time bursting into peals of joyous laughter. Then surrounding they embraced us, the chief in a speech again making us welcome to their village.

"We soon discovered the cause of their absence from home with all these mysterious proceedings. The day

was a grand festival—a religious ceremony annually observed by the tribe, when every man, woman and child go forth into the woods, to worship the sun.

"There, near the mouth of the Amazon, and amid the mountains of Guiana, is found the same *culte*, observed by the ancient Peruvians in the days of Pizarro, and the Mexicans before Cortez Christianized them."

THE ARAUCANIANS.

The Araucanians, in the north-western part of South America, believe in a supreme being, and in many subordinate spirits, good and bad. They believe also in omens and divinations, but they have neither temples nor idols, nor religious rites; and discover upon the whole so little aptitude for the reception of religious ideas that the Catholic missionaries that have settled among them have had very little success in imbuing their minds with a knowledge of Christianity. They believe in a future state, and have a confused tradition respecting a deluge from which some persons were saved on a high mountain; but in other respects religious knowledge is lacking.

PATAGONIA.

The religion of the Patagonian is a Polytheism, the natives believing that there are great numbers of deities, some good and some evil. Each family is under the guardianship of one of the good deities, and all the members of that family join him when they die. Beside these gods there are subordinate demons, good to their own friends, but bad toward all others; so that, on the whole, the bad predominates in them. They are called by the name of Valichu.

Yet, among some of the Patagonian tribes, there is a considerable approach to personal religion. It has been

thought with some reason that they are totally destitute of religion. This, however, is certainly not the case, as even our limited knowledge of these people, their language and their habits show that, even though they may not possess any definite system of worship, they are still impressed with the idea of some Being infinitely greater than themselves, who knows everything that they do. Thus they believe in an omniscient Being; and such a belief as this, limited and imperfect though it may be, is yet a step in the right direction.

To this unknown Being they return thanks for a supply of food after a long famine; so that we find them acknowledging that the great Being, who knows all their deeds, watches over them and is the giver of all good things. When, for example, they have procured a seal, after having been half starved for months, they assemble round a fire, and the oldest man present cuts for each person a piece of the seal, uttering over each portion a sort of prayer, and looking upward in devotion to the unseen God who had sent them meat in their need. Undisciplined as are the Patagonians, totally unaccustomed to self-denial and mad with hunger, not one of them will touch the food until this invocation has been repeated. Thus they show a devout spirit.

THE AZTECS.

The religion of the Mexicans breathed a savage spirit, which degraded them, in a moral point of view, far below the hordes of wandering Indians. Their deities, represented by misshapen images of serpents and other hideous animals, were the creation of the darkest passions of the human breast—of terror, hatred, cruelty and revenge. They delighted in blood, and thousands of human sacrifices were annually offered at their shrines.

The places of worship, called Teocallis, were pyramids composed of terraces placed one above another, like the temple of Belus at Babylon. These were built of clay,



ANCIENT AZTEC IDOL.

or of alternate layers of clay and unburnt bricks, but, in some cases, faced with slabs of polished stone, on which figures of animals were sculptured in relief. One or two small chapels stood upon the summit, inclosing images

of the deity. The largest known Teocalli contains four stories or terraces, and has a breadth of 480 yards at the base and a height of 55 yards. These structures served as temples, tombs and observatories.

The Aztecs believed in one supreme, invisible creator of all things, the ruler of the universe, named Taotl—a belief, it is conjectured, not native to them, but derived from their predecessors, the Taoltecs. Under this supreme being stood thirteen chief and two hundred inferior deities, each of whom had his sacred day and festival. At their head was the patron god of the Aztecs, the frightful Huitzilopochtli, the Mexican *Mars*. His temples were the most splendid and imposing. In every city of the empire his altars were drenched with the blood of human sacrifice. Cortez and his companions were permitted by Montezuma to enter his temple in the city of Mexico, and to behold the god himself. He had a broad face, wide mouth and terrible eyes. He was covered with gold, pearls and precious stones, and was girt about with golden serpents. On his neck, a fitting ornament, were the faces of men wrought in silver, and their hearts in gold. Close by were braziers with incense, and on the braziers three real hearts of men who had that day been sacrificed. The smell of the place, we are told, was like that of a slaughter-house.

To supply victims for the sacrifices, the emperors made war on all the neighboring and subsidiary States, or in case of revolt, in any city of their dominions, and levied a certain number of men, women and children by way of indemnity. The victims were borne in triumphal processions and to the sound of music, to the summit of the great temples, where the priests, in sight of assembled crowds, bound them to the sacrificial stone, and opening the breast tore from it the bleeding heart which was

either laid before the image of the gods, or eaten by the worshipers, after having been carefully cut up and mixed with maize. In the years immediately preceding the Spanish conquest, not less than 20,000 victims were annually immolated.

These atrocities were sometimes, though incongruously, blended with milder forms of worship, in which fruits, flowers and perfumes were offered up amid joyous outbursts of song and dance. According to their mythology, Taotl, who delighted in these purer sacrifices, had once reigned in Anahuac (a name which at first probably applied only to the country in the immediate vicinity of the capital, though afterward it was applied to the whole Aztec empire) in the golden age of the world but being obliged, from some unexplained cause, to retire from earth, he departed by way of the Mexican Gulf, promising to return.

This wide-spread tradition accelerated the success of the Spaniards, whose light skins and long dark hair and beards were regarded as evidences of their affinity with the long-looked-for divinity. The Mexican priesthood formed a rich and powerful order of the State and were so numerous that Cortez found as many as 5,000 attached to the temple of Mexico. The education of the young of both sexes remained, till the age of puberty, in the hands of the priests and priestesses, and the sacerdotal class were thus able to exercise a widely-diffused influence, which, under the later rulers, was almost equal to that of the emperor himself. The women shared in all the occupations of the men, and were taught, like them, the arts of reading, writing, ciphering, singing in chorus, dancing, etc., and they were even initiated into the secrets of astronomy and astrology. These facts indicate a civilization far above that of many other nations and tribes.



SUN-WORSHIP AMONG THE PERUVIANS.

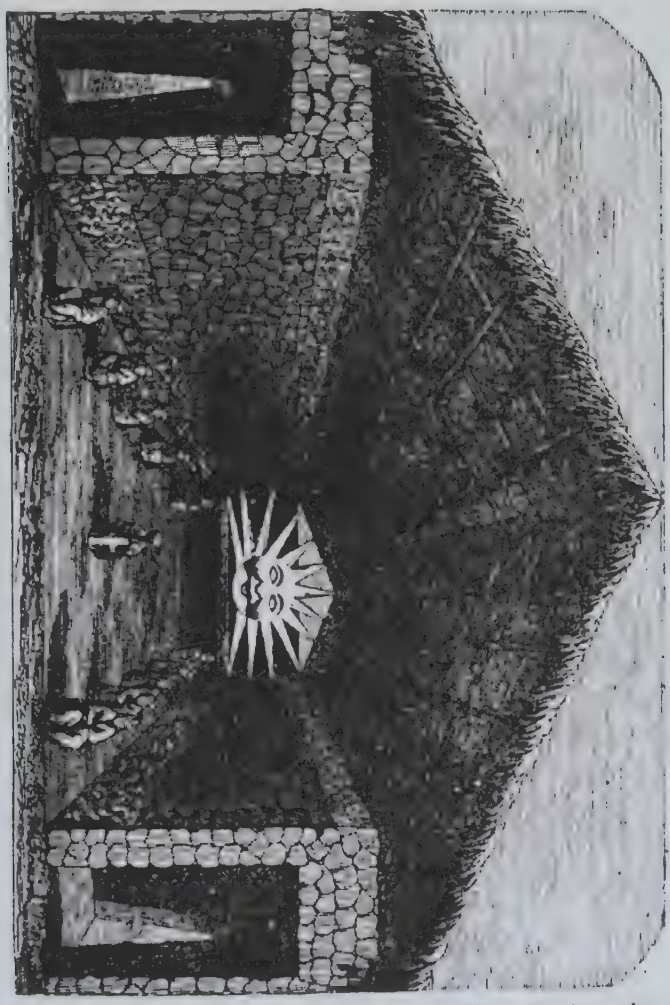
THE INCAS.

The government of Peru was a theocracy. The Inca was at once the temporal sovereign and the supreme

pontiff. He was regarded as the descendant and representative of the great deity, the sun, who was supposed to inspire his counsels, and speak through his orders and decrees. Hence even slight offenses were punished with death, because they were regarded as insults offered to the divinity. The race of the Incas was held sacred. To support its pretensions, it was very desirable that it should be kept pure and distinct from the people; but human passions are often too strong for the dictates of policy; and though the marriages of the family were confined to their own race, the emperor, as well as the other males of the blood royal, kept large harems stocked with beauties drawn from all parts of the empire, and multiplied a spurious progeny, in whom the blood of the "children of the sun" was blended with that of the "children of the earth." Among a simple-minded and credulous people the claims of the Incas to a celestial origin seem to have been implicitly believed. They were blindly obeyed, and treated with a respect bordering on adoration, by the nobles and the common people.

The Peruvians worshiped the sun, moon, the evening star, the spirit of thunder and the rainbow, and had erected temples in Cuzco to all these deities. That of the sun, which was the most magnificent, had its walls covered with plates of pure gold. The sacrifices consisted of the objects most prized by the people—of grain, and of fruits, of a few animals, and of the productions of their own industry. Sun-worship, as it is the most rational of all forms of idolatry, is also generally the most mild; and doubtless this results from the tendency which it has to fix the thoughts on the marks of beneficence and wisdom which are displayed in the works of nature. The Peruvian temples were accordingly never polluted, like those of Mexico, with the blood of

human victims; and the Incas even went farther, and signalized their zeal against such horrid rites, by suppressing them in all the countries they conquered.



ANCIENT PERUVIAN TEMPLE OF THE SUN.

The temple of the Sun at Cuzco, called *Coricancha* or "Place of Gold," was the most magnificent edifice in the

empire. On the western wall, and opposite the eastern portal, was a splendid representation of the sun, the god of the nation. It consisted of a human face in gold, with innumerable golden rays emanating from it in every direction; and when the early beams of the morning sun fell upon this brilliant golden disc, they were reflected from it as from a mirror, and again reflected throughout the whole temple by the numberless plates, cornices, bands and images of gold, until the temple seemed to glow with a sunshine more intense and glorious than that of nature.

CHAPTER XVIII.

THE ISLANDS OF THE SEAS.

I believe that the ignorance which has prevailed regarding the mythological systems of barbarous or semi-barbarous races has too generally led to their being considered far grander and more reasonable than they really were.—W. VON HUMBOLDT.

OCEANICA is one of the five great divisions of the globe. It embraces all the islands lying in the Pacific Ocean between the south-eastern shores of Asia and the western shores of America.

The people may be divided into two classes; the one called the Papuans, the other the Malayo-Polynesians. The first resemble the African Negroes, having a black skin, and crisp (Papua means "crisp") and woolly hair, broad noses, receding chins and foreheads and thick, protruding lips. These Oceanica Negroes live mainly in New Guinea. They are also found in the woods and mountain fastnesses of some other islands. They seemed destined to be utterly destroyed in the struggle with new-coming races. The second, the Malayo-Polynesians, are the brown or copper-colored race of Oceanica. They greatly resemble the Arabs in character, customs and appearance. They are half-civilized, while the Papuans are barbarous. They overspread almost the whole of the southern Pacific Islands. They readily responded to the religious teachings and civilizing influences of Asia. In Java especially they became almost a reproduction of the people of India, in their religion, language and habits.

THE DEPRAVED CONDITION OF THE PAPUANS.

The religious condition of the Papuans is very low. They resemble somewhat the American Indians and the lower African peoples in their faith and worship. The idea



A PAPUAN FETICH HOUSE.

Various charms and fetiches are here brought together, and persons afflicted in all imaginable ways assemble to secure the benefits supposed to emanate from such a collection. Fetiches may also be purchased here in sizes and styles to suit the necessities and the means of purchasers.

of God has almost vanished from their minds. They recognize, indeed, not a moral Ruler, but a great awe-inspiring and mysterious power. Their whole worship is

a mere attempt at propitiating the angry and malignant gods and evil spirits. There are no shrines or temples, no priests, no sacred books. They make *fetiches* of pieces of sculpture, a snake, a lizard, a bit of bone or sometimes an image of a man. This last is called a *karwar* and is found in almost every hut, and answers the purpose of an oracle and idol. In consulting it, they squat before it, clasp their hands over the forehead, bow repeatedly, at the same time stating their intentions. If they are seized with any nervous feeling, it is considered a bad sign. If they feel hopeful, the idol is supposed to approve. It is deemed necessary that a *karwar* should be present on all important occasions.



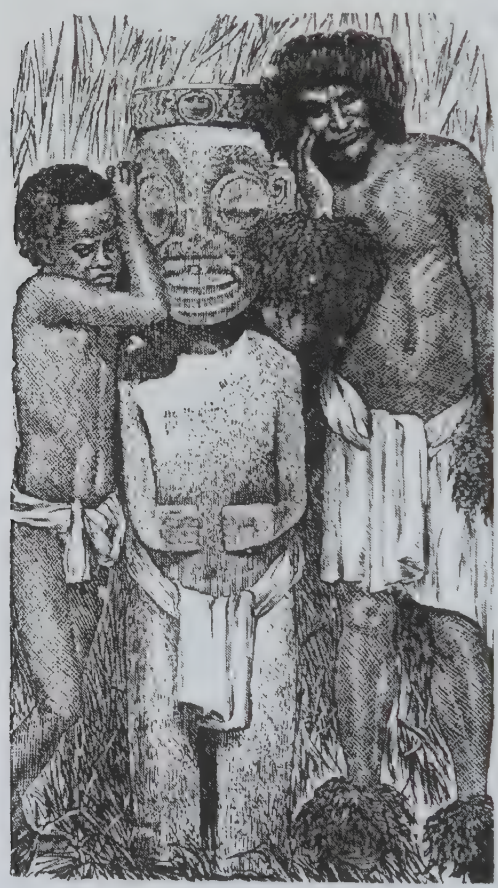
TATTOOED GIRL OF OCEANICA.

THE PAGAN POLYNESIANS.

We see in the Malayo-Polynesians a reproduction of the worship of the Aztecs of Mexico. Together with some knowledge of arts and civilization, the most savage atrocities exist—infanticide, human sacrifices, the choking to death of whole families in honor of some fallen chief, brutish feasts upon the bodies of their foes and even of their fellow-subjects.

The chief god is called *Ndengei*. Besides him there is a host of good and evil gods, who are always warring in

the attempt to help or to hurt mankind. One of these gods of the infernal regions is said to sit upon the brink of a huge fiery cave, into which he casts the spirits of the dead. Another, the one-toothed Lord, is described as living in the figure of a man, with wings instead of arms, and claws instead of fingers, to snatch his victims. His tooth is so large that it reaches above his head, and he throws out sparks of fire as he flies through the air.



POLYNESIAN IDOL AND ITS DEVOTEES.

Among this people there is a priesthood, and their temples, or "spirit-houses," are called *Mbure*. They are exceedingly devout in their way and superstitious. Their religious ideas enter into their every-day life. They have some interesting traditions, from which a few selections may be used as illustrative of the whole.

TRADITIONARY ORIGIN OF HUMAN PRIESTHOOD.

The gods first spake to man through the small land-birds; but their utterances were too indistinct to guide the actions of mankind. To meet this emergency, an order of priests was set apart, the gods actually taking up their abode, for the time being, in their sacred persons. Priests were significantly named "god-boxes" (pia-atna), generally abbreviated to "gods," *i. e.*, living embodiments of these divinities. Temples were natu-



A FIJIAN BURE TEMPLE.

rally conjoined with priesthood, but they were usually of the rudest and simplest sort.

Whenever consulted, a present of the best food, accompanied with a bowl of intoxicating "piper mythisticum," was indispensible. The priest, throwing himself into a frenzy, delivered a response in language intelligible only to the initiated. A favorite subject of inquiry was "the sin why so-and-so was ill;" no one being supposed to die a natural death unless decrepit with extreme old

age. If a priest cherished a spite against anybody, he had only to declare it to be the will of the divinity that the victim should be put to death, or be laid on the altar for some offense against the gods. The best kinds of food were sacred to the priests and chiefs and they were never slow to make use of it.

Although unsuited for the delivery of oracles, birds were ever regarded as the special messengers of the gods to warn individuals of impending danger, each tribe having its own feathered guardians.

POLYNESIAN NOTION OF THE SUN AND MOON.

A curious myth obtained in the now almost extinct Tongan tribe relative to the origin of the sun and moon. Vátea and Tonga-ita quarreled respecting the parentage of the first born of Papa, each claiming the child as his own. At last the child was cut in two. Vátea, the husband of Papa, took the upper part as his share, and forthwith squeezed it into a ball and tossed it into the heavens, where it became the sun.



IDOL OF SOUTH SEA ISLANDS.

Tonga-ita sullenly allowed his share, the lower half, to remain a day or two on the ground. Seeing the brightness of Vátea's half, he resolved to imitate his example by compressing his share into a ball, and tossing it into the dark sky during the absence of the sun in Avaiki, or nether-world. Thus originated the moon, whose paleness is attributed to the blood having all drained out of the body as it lay so long on the ground and to decomposition having commenced.

They believed that men could become gods. Māni, by his mighty prowess, entered the rank of the gods, and his example could be followed by others.

TRADITION OF MANI'S SECURING THE FIRE-GOD'S SECRET.

One of the most peculiar traditions of Oceanica is this: To Ru and Buataranga was born a famous son, Māni. At an early age, Māni was appointed one of the guardians of this upper world where mortals live. Like the rest of the inhabitants of the world, he subsisted on uncooked food. The mother, Buataranga, occasionally visited her son, but always ate her food apart, out of a basket brought with her from nether land. One day, when she was asleep, Māni peeped into her basket, and discovered cooked food. Upon tasting it, he was decidedly of opinion that it was a great improvement upon the raw diet to which he was accustomed. This food came from nether-world; it was evident that the secret of fire was there. To nether-world, the home of his parents, he would descend to gain this knowledge, so that ever after he might enjoy the luxury of cooked food.



GREAT IDOL OF OCEANICA,
Six feet in Height.

On the following day Buataranga was about to descend to Avaiki (nether-world), when Māni followed her through the bush without her knowing it. This was no difficult task, as she always came and returned by the same road. Peering through the tall reeds, he saw his mother standing within easy hearing distance of him and directly opposite a black rock, which she addressed as follows:

"Buataranga, descend thou boldly through this chasm,
The rainbow-like must be obeyed;
As two dark clouds parting at dawn,
Open, open up my road to nether-world, ye fierce ones."

At these words, the rock divided, and Buataranga descended. Māni carefully treasured up these magic words, and without delay started off to see the god Tane, the owner of some wonderful pigeons. He earnestly begged Tane to lend him one; but the proffered pigeon not pleasing Māni, was at once returned to its owner. A better pigeon was offered to the fastidious borrower, but was rejected. Nothing would content Māni but the possession of Akaotu, or *Fearless*, a red pigeon, specially prized by Tane. It was so tame that it knew its name; and, wander wherever it might, it was sure to return to its master. Tane, who was loth to part with his pet, extracted a promise from Māni that the pigeon should be restored to him uninjured. Māni now set off in high spirits, carrying with him his red pigeon, to the place where his mother had descended. Upon pronouncing the magic words which he had overheard, to his great delight, the rock opened, and Māni, entering the pigeon, descended. Some assert that Māni transformed himself into a small dragon-fly, and, perched upon the back of the pigeon, made his descent. The two fierce guardian demons of the chasm, enraged at finding themselves imposed upon by a stranger, made a grab at the pigeon, intending to devour it. Fortunately, however, for the



HAWAIIAN IDOL, KNOWN AS THE POISON GOD.

borrower, they only succeeded in getting possession of the *tail*, whilst the pigeon, minus its beautiful tail, pursued its flight to the shades. Māni was grieved at the mishap which had overtaken the pet bird of his friend Tane.

Arrived at nether-land, Māni sought for the home of his mother. It was the first house he saw; he was guided to it by the sound of her clothflail. The red pigeon alighted on an ovenhouse opposite to the shed where Buataranga was beating out cloth. She stopped her work to gaze at the red pigeon, which she guessed to be a visitor from the upper world, as none of the pigeons in the shades were red. Buataranga said to the bird, "Are you not come from daylight?" The pigeon nodded assent. "Are you not my son, Māni?" inquired the old woman. Again the pigeon nodded. At this Buataranga entered her dwelling and the bird flew to a bread-fruit tree. Māni resumed his proper human form, and went to embrace his mother, who inquired how he had descended to nether-world, and the object of his visit. Māni avowed that he had come to learn the secret of fire. Buataranga said, "This secret rests with the fire-god, Manike. When I wish to cook an oven, I ask your father Ru to beg a lighted stick from Manike." Māni inquired where the fire-god lived. Hi mother pointed out the direction, and said it was called Are-aoa—*house-of-banyan-sticks*. She entreated Māni to be careful, "for the fire-god is a terrible fellow, of a very irritable temper."



IDOL FROM POLYNESIA

Māni now walked up boldly toward the house of the fire-god, guided by the curling column of smoke. Manike, who happened at the moment to be cooking an oven of food, stopped his work and demanded what the stranger wanted. Māni replied, "A

fire-brand." The fire-brand was given. Māni carried it to a stream running past the bread-fruit tree and there extinguished it. He now returned to Manike and obtained a second fire-brand, which he also extinguished in the stream. A third time a lighted stick was demanded of the fire-god. He was beside himself with rage. Raking the ashes of his oven, he gave the daring Māni some of them on a piece of dry wood. These live coals were thrown into the stream as the former lighted sticks had been.

Māni correctly thought that a fire-brand would be of little use, unless he could obtain the secret of fire. The brand would eventually go out; but *how to reproduce the fire?* His object, therefore, was to pick a quarrel with the fire-god, and compel him, by sheer violence, to yield up the invaluable secret, as yet known to none but himself. On the other hand, the fire-god, confident in his own prodigious strength, resolved to destroy this insolent intruder into his secret. Māni, for the fourth time, demanded fire of the enraged god. Manike ordered him away, under pain of being tossed into the air; for Māni was small of stature. But the visitor said he should enjoy nothing better than a trial of strength with the fire-god. Manike entered his dwelling to put on his war-girdle (ume-i-tono maro); but on returning, found that Māni had swelled himself to an enormous size. Nothing daunted at this, Manike boldly seized him with both hands and hurled him to the height of a cocoanut tree. Māni contrived, in falling, to make himself so light that he was in no degree hurt by his adventure. Manike, maddened that his adversary should yet breathe, exerted his full strength, and next time hurled him far higher than the highest cocoanut tree that ever grew. Yet Māni was unhurt by his fall, whilst the fire-god lay panting for breath.

It was now Māni's turn. Seizing the fire-god, he threw him up to a dizzy height, and caught him again like a ball with his hands. Without allowing Manike to touch the ground, he threw him a second time into the air, and caught him in his hands. Assured that this was but a preparation for a final toss, which should seal his fate, the panting and thoroughly exhausted Manike entreated Māni to stop and spare his life. Whatever Māni desired Manike promised should be his.



NEW ZEALAND MOON-GOD.

The fire-god, now in a miserable plight, was allowed to breathe awhile. Māni said: "Only on one condition will I spare you—tell me the secret of fire. Where is it hidden? How is it produced?" Manike gladly promised to tell him all he knew, and led him inside his wonderful dwelling. In one corner there was a quantity of fine cocoanut-fibre; in another, bundles of fire-yielding sticks—the "*au*," the "oronga," the "*tauinu*," and particularly the "*aoa*," or banyan tree. These sticks were all dry and ready for use. In the middle of the room were two smaller sticks by themselves. One of these the fire-god gave to Māni, desiring him to hold it firmly, while he himself plied the other most vigorously, uttering as he did it the following song:

THE FIRE-GOD'S SONG.

Grant, oh, grant me thy hidden fire,
Thou banyan tree!
Perform an incantation;

Utter a prayer to (the spirit of)
The banyan tree!

Kindle a fire for Manike
Of the dust of the banyan tree!

By the time this song was completed Māni, to his great joy, perceived a faint smoke arising out of the fine dust produced by the friction of one stick upon another. As they persevered in their work the smoke increased, and, favored with the fire-god's breath, a slight flame arose, when the fine cocoanut fibre was called into requisition, to catch and increase the flame. Manike now called to his aid the different bundles of sticks, and speedily got up a blazing fire, to the astonishment and great delight of Māni.

The grand secret of fire was thus secured. But the victor resolved to be revenged for his trouble and his tossing in the air, by setting fire to his fallen adversary's abode. In a short time all nether-world was in flames, which consumed the fire-god and all he possessed. Even the rocks cracked and split with the heat; hence the ancient saying in that land, "The rocks of Orovaru (in the shades) are burning."

Ere leaving the land of ghosts, Māni carefully picked up the two fire-sticks, once the property of Manike, and hastened to the bread-fruit tree, where the red pigeon, "Fearless," quietly awaited his return. His first care was to restore the tail of the bird, so as to avoid the anger of Tane. There was no time to be lost, for the flames were rapidly spreading. He re-entered the pigeon, which carried his fire-sticks one in each claw, and flew to the lower entrance of the chasm. Once more pronouncing the words he learnt from Buataranga, the rocks parted, and he safely got back to this upper world.

Through the good offices of his mother, the pigeon met with no opposition from the fierce guardians of the road to the shades. On again entering into light the red pigeon took a long sweep, alighting, eventually, in a lovely, secluded valley, which was thenceforth named Rupe-tau, or *the pigeon's resting-place.* Mani now resumed his original human form, and hastened to carry back the pet bird to his friend, Tane.



HAWAIIAN WAR-GOD,
Covered with red feathers, having seal's teeth and eyes of pearl.

Passing through the main valley of Keia, he found that the flames had preceded him, and had found an aperture at Teava, since closed up. The kings Rangi and Mokoiro trembled for their land; for it seemed as if everything would e destroyed by the devouring flames. To save Mangaia from utter destruction, they exerted themselves to the utmost, and finally succeeded in putting out the fire. Rangi thenceforth adopted the new name of Matamea, or *Watery-eyes,* to commemorate his sufferings; and Mokoiro was ever after called Anai, or *Smoke.*

The inhabitants of Mangaia availed themselves of the conflagration to get fire and to cook food. But after a little time their fire went out, and as they were not in possession of the secret, they could not get new fire. But Mani was never without fire in his dwelling; a circumstance that excited the surprise and the envy of all. Many were the inquiries as to the cause. At length he took com-

passion on the inhabitants of the world, and told them the wonderful secret—that fire lies hidden in the hibiscus, the urtica argentra, the "tauniu," and the "banyan." This hidden fire might be elicited by the use of fire-sticks, which he produced. Finally, he desired them to chant the fire-god's song, to give efficacy to the use of the sticks, and from that memorable day all the dwellers in this upper world used fire-sticks with success, and enjoyed the luxuries of light and cooked food. By such wonderful deeds Māni succeeded in introducing himself among the gods. He is to-day much reverenced throughout the Pacific Isles.

CHAPTER XIX.*

THE KARENS AND THEIR TRADITIONS.

The Karens are a meek, peaceful race, simple and credulous, with many of the softer virtues and few flagrant vices. Though greatly addicted to drunkenness, extremely filthy and indolent in their habits, their morals, in other respects, are superior to many more civilized races. Their traditions, like those of several tribes of American Indians, are a curious medley of myth and absurdity; but they have some tolerably definite ideas of a Great Being, who governs the universe; and many of their traditionary precepts bears a striking resemblance to those of the Gospel.—MRS. EMILY C. JUDSON.

ALTHOUGH the Karens, as we now know them, are divided into two main clans and numerous smaller divisions, having different tribal customs and speaking different dialects, yet their religious customs are marked by the same distinctive features in all the tribes.

The Karens are not now, and never have been, so far as can be ascertained, idol worshipers. They look with cool contempt upon the religious forms of the idolaters by whom they are surrounded. The few Karens who have so far forgotten their ancient customs as to give a formal adherence to Buddhist ceremonies, are looked upon as renegades by their fellow-countrymen.

This feature marks them as entirely foreign in origin to the country in which they are now found. This is confirmed by their own traditions, which declare that they

*Contributed by the Rev. R. M. Luther, of Burmah.

came from the north-west, following the mountain ranges until they found themselves in Burmah, where their home now is.

These same traditions also declare unmistakably that they once worshiped the true God, whom they call in their own language *Yuah* or *K'tsah Yuah*, the latter term meaning "the Lord Yuah." Karens, however, will seldom repeat this name; the heathen declining positively, and many of the less informed Christians showing a strange reluctance to repeating it. The reason they give is that the word Yuah, in common speech, means *to flow down or away*, and the Karens say that to use this name carelessly will cause the favor of God to flow away from them.

Although the Karens, however, show this strange reverence for the name of God, a reverence which reminds us of the similar feeling among the Jews for the sacred name Jah or Yah which the Karen so closely resembles, yet they do not worship this Lord Yuah, as a rule. Indeed in most cases the only sign of worship given to him is the exclamation, "Ba Pa K'tsah!" used when one is startled or suddenly alarmed. This phrase means literally "worship Father God," or, colloquially, "we worship God." Further than this a Karen scarcely ever offers any form of worship to this Being whom they acknowledge to be in very truth the one living supreme God.

The reason for this failure to worship Yuah is accounted for by the following strange tradition, which we give as it is commonly repeated around the camp-fires, or in the huts of the Karens, as they while away the cool, quiet nights which succeed the burning days of Burmah:

"We once, oh! children and grandchildren, had the

Law of Yuah, and worshiped him as the only living and true God. This law was a written book, and was made of skin, the skin of an animal. Yuah gave us his law because we were his favored children. Yuah had seven sons, and his oldest son, the first-born of his creation, was our ancestor, the first of our nation and the first of men.

"Yuah told us to be very careful of his law, and for a time our ancestors read his book and kept his commandments, for they feared that if they did not, Pa K'tsah (Father God, for that is the real name of Yuah) would flow (Yuah) away from them.

"By and by, however, our ancestors became careless. They had many gardens to make, and they grew forgetful of the book of the law, and one day they left it upon a low tree, and the fowls flew up to roost in the evening, and threw the book down to the ground; and then a dog came and carried it away, and gnawed it. Pa K'tsah was so displeased that he took away his law from us and gave it to our younger brother, the white man. Then Yuah left us. He said: 'Oh, my children, you are now in the power of the evil spirits, who hate men. You can only appease their anger by sacrifices. I am going far away; but do not despair. One day your younger brother, the white man, will come to you in ships from the west, and will bring you back again the long-lost law of Yuah. Then you will be happy, for the evil ones will leave you, and I will return. Till then you must wait and watch. You shall be afflicted with sickness when the evil ones eat your spirits. You shall be slaves to your brethren; but one day all will be right, when your younger brother, the white stranger, brings you again my law."

Then, say the Karens, began our troubles and sorrows.

Since then the Karens have regarded themselves as living in a world of evil spirits, and their religious ceremonies are simply propitiatory sacrifices and prayers to these evil beings, intended to conciliate and flatter them.



CHRISTIAN KAREN GIRLS.

When sickness afflicts a Karen, it is supposed to be the result of an attack upon him by one of these evil beings. The Karens say that a man has seven spirits; that when we sleep all these spirits leave us and wander about the earth; what they see in their wanderings, we will see in our dreams. Now, the evil spirits, according to the belief of the Karens, are on the watch to catch the spirits of men and devour them. If one is caught, the man falls sick; if another, he grows worse; if all, he dies. The evil spirits may be appeased by a sacrificial feast, and may release the captive soul. So a feast is proclaimed, and all the family of the sick man—sometimes all his immediate relations—gather together and partake of it with great ceremony, offering portions of the food to the spirits, by exposing them outside the house or village, where they are quickly

seized by birds. These feasts are accompanied by intercessory prayer to the evil spirits to release the captive soul from their toils.

The streams, the forest, even particular trees, are supposed to be the haunts of these evil ones. So a Karen, when fishing, mutters a prayer to the tutelary spirit, or if he fells a tree, first mutters a prayer or makes a propitiatory offering.

In sowing and reaping the grain, or planting fruit-trees, and gathering fruit, similar ceremonies are observed

After death solemn funeral services are held. The soul is supposed to be immortal and to exist in Hades. From this Hades we are separated by a stream, impassable, save as the soul is carried over upon the wings of a bird, to which they give various names. The soul is supposed to linger near the grave or place of sepulture until a solemn commemorative service is held, a month, or more commonly, a year, after the decease of the body. At this time a feast is proclaimed. All the villagers and relatives are gathered together. A bone of the deceased is then taken from the grave, usually the back-bone, and shrined in a carved wooden shrine, which is surmounted by the figure of the sacred bird. Dirges, exceedingly poetic and beautiful, are sung to minor strains. A procession of young men and maidens moves round the shrine, bewailing the deceased and speaking of the hopes of his safe entrance into a beautiful land, or, as the northern tribes call it, the "silver city." The feast lasts for a number of days, usually seven, but if the family of the deceased is rich, it is sometimes prolonged to a month. The bone is then buried with great ceremony, and the soul is supposed to enter its state of rest; yet not a state of perfect happiness, for say the Karens, "No one can obtain blessedness until Yuah returns and brings

with him happiness for this life and for that which is to come."

Mrs. Vinton, a missionary to Burmah, wrote: "The Karens in general listen with great interest when we tell them of God, and frequently exclaim, 'That is what our forefathers told us! That is right! That is good!' I have endeavored to discover how their forefathers came by a knowledge of God; but they always answer, 'Our ancestors knew Him from the beginning, but when they sinned against Him He hid Himself from them; and their descendants after them knew not how to worship Him; and, as He did not protect them from evil spirits, they were obliged to offer sacrifices to them to appease their wrath.'

"They tell us of many attempts 'to return to the worship of the God who made the earth, and the heavens, and all things.'

"These efforts have sometimes been continued for months, and even years; but the poor Karens have invariably fallen a sacrifice to the brutal persecutions of the Burmans.

"One village of nearly a thousand inhabitants worshiped God in this way for some time, unknown to the Burmans; but when the latter learned the fact they sent an armed force to destroy the village. Some of the Karens inquired of their leader if they should fight. 'No,' replied the chief, 'it is inconsistent with the worship of our God to fight. We will cast ourselves upon His protection.' They then opened their gates, brought forth their weapons of defense, and laid them at the feet of their enemies. Thus defenseless, they were immediately slain by their cruel oppressors, the Burmans."

CHAPTER XX.

THE FIRE-WORSHIPERS.

A Parsee believes in one God, to whom he addresses his prayers. His morality is comprised in these words—pure thoughts, pure words, pure deeds.—F. MAX MULLER.

MODERN Parsees decidedly object to being called fire-worshipers, and declare the designation untrue. They are undoubtedly taught from their youth up to turn their face to some light-giving object while engaged in worshiping God, and they certainly regard the fire as an emblem of the power of God. Yet they declare that they never worship these, neither they nor their fathers. The name has been given them from most ancient times; and they confess that if there is not a national worship of the sun and fire, there is yet an indescribable awe which every Parsee feels toward these objects. The Parsees are the only Eastern people who totally abstain from smoking tobacco. They do not even like to blow out a candle. In many other respects, this is a singular people, whose religious faith we are about to describe. But, first, let us turn to its history.

To-day only about one one-hundredth part of the whole human race are Parsees; but there have been times when this system bade fair to become the prevalent religion of the world. It is one of the oldest of reformed religions. It grew up upon the idolatrous worship of the ancient Assyrian empire. In the days of

Cyrus the Great this was the State religion of Persia. Had Greece fallen before him, and been absorbed into his vast empire, as had Assyria, Babylon and Egypt, the Grecian religion would have yielded a place to the Parsee's faith. Parseeism was possessed of great strength, and resisted all attacks upon its life until a thousand years since, when the Arabians brought Mohammedanism into the land of Persia. From that time it has been a curiosity to historians, and its followers are rapidly dwindling away: and ere long the fires of its faith will die



A PARSEE MERCHANT OF BOMBAY

out, and it will become one of the religions of the past.

ZOROASTER, THE PROPHET OF ORMAZD.

This system is called generally by either one of three names—Parseeism, Fire-worship or Zoroasteranism. It is sometimes called the doctrine of the Magi. Its usual name is derived from him who was the most celebrated man in the history of this faith. Zoroaster is sometimes called the son of Ormazd. He probably lived about 1,200 years before Christ. The exact date cannot be ascertained. It is certain that it was in very early times, because he and his religious reform are referred to in the Vedas, whose great antiquity has been proven. His writings stand at the head of the sacred Parsee books, just as Moses' writings stand at the beginning of our Bible. It took hundreds of years for the sacred Parsee books to grow, and they were completed in 400 B. C. Pliny compares Moses and Zoroaster as founders of great religions. He certainly was one of the earliest and greatest of religious reformers.

His teachings can be learned only from the older Parsee books, the Gathas. His principal tenet was that there is one God and not many gods. In his speculations he taught that there were two forces opposed to each other, a good being and an evil being; his followers afterwards declared these to be a good god and an evil god—Ormazd and Ahriman. In his moral teachings he declared that three things were to be kept pure; namely, thoughts. words and deeds.

ZOROASTER'S WORSHIP OF ONE GOD.

In one of the Gathas (a division of the Zend-Avesta or sacred Parsee books), Zoroaster is represented as stand-

ing before the sacred fire, in a speech seeking to induce his countrymen to forsake the worship of the devas or gods, and to bow only to Ormazd. In his speech he declares that from the worship of one God flow all prosperities, while from the worship of many gods comes ruin to the race. The following is a translation of his speech, made by Haug the famous Parsee scholar:

"1. I will now tell you who are assembled here the wise sayings of Mazda (*i. e.*, Ormazd) the hymns of the good spirit, the sublime truth which I see arising out of these sacred flames.

"2. You shall, therefore, hearken to the soul of nature, (*i. e.*, to plow and cultivate the soil); contemplate the beams of fire with a most pious mind! Every one, both men and women, ought to-day to choose his creed (between deva-worship and the Ormazd religion). Ye offspring of renowned ancestors, awake to agree with us."

Again and again Zoroaster reverts to this theme. It does seem as if his ideas of Ormazd greatly resembled those of Moses of Elohim or Jehovah. Though the ancient Zoroastrians believed in an evil spirit of almost equal power with Ormazd, yet Zoroaster himself taught nothing of this. With all the ardor of Mohammed he waged war against the worship of many gods and idols, but with none of Mohammed's iconoclastic zeal. Zoroaster pursued his course peacefully, seeking to win his countrymen by his words; Mohammed sought to carry his faith at the point of the sword. Both sought the same end, to establish the worship of one God.

ORMAZD AND AHRIMAN.

Zoroaster taught that there were two spirits always at war with one another. His followers changed his teaching into belief in a good God, Ormazd, and an evil god,

Ahriman. Ormazd brings blessings, Ahriman cursings. Ormazd is the father of truth, Ahriman is father of lies. Ormazd favors the good, Ahriman causes the evil to triumph. With the two gods is associated the idea of two lives, a good and a bad; of two future homes for man, a Heaven and a Hell. Heaven is literally a "house of hymns," and Hell a "house of destruction." The first is the dwelling-place of Ormazd, the latter of Ahriman. Between Heaven and Hell is the "bridge of the gatherer," over which the souls of the pious can pass, while those of the wicked fall into Hell. Throughout the Zend-Avesta we find many teachings bearing a wondrous resemblance to those of the Christian and Jewish Scriptures. Beyond a question, these are not derived from one another, but are founded on those convictions of truth which are a part of our human nature.

FINDING OF THE ZEND-AVESTA.

It is only recently that Europeans have been able to learn the contents of the Bible of the Fire-Worshipers, the Zend-Avesta. In the middle of the last century a Frenchman, Anquetil Duperron, happened to see some pages written in the Avesta characters. Hoping to earn the honor of opening the sacred scriptures of the Parsees to the western world, he determined to go and get in Western India full copies of these writings and there to learn the language. Being very poor, he joined one of the French Indian Company's ships as a common sailor, for the French Government had refused to encourage his enterprise. But when he arrived in India he found that the government had determined differently and would aid him. But the Parsee priests would neither give nor loan him manuscripts nor teach him the language of the Zend-Avesta. Finally he managed to bribe a learned priest.

His translation appeared in the year 1771, after seventeen years of toil and study. His work created an immense sensation in Europe. For fifty years but little was done in Europe in addition to Duperron's work. In 1830, Eugene Burnouf, a most gifted scholar, gave his attention to the work. Others followed in his track, until now we have complete and accurate translations of all the Parsee sacred books in existence.

THE PARSEE BIBLE.

This consists of the writings and sayings of Zoroaster and the commentaries on these prepared by his disciples. Much of the Zend-Avesta is lost beyond recovery. When Alexander the Great conquered the Persian empire, he and his soldiers destroyed many of these books.

In the royal library at Persepolis was a complete copy of the Zend-Avesta, which, by Alexander's orders, was burned with the building containing them. The names of these books, of which there were twenty-one, remain, together with a description of them. In these books was gathered the whole religious and scientific literature of the ancient Persian empire. They treated not only of religious topics, but of medicine, astronomy, agriculture, botany, philosophy, etc. The foundation underlying all these books was given by Zoroaster. God revealed all this to him, as the Parsees have always believed, and hence all these books are inspired. The prophet was supposed to have talked with God, asking Him questions and receiving answers. These answers Zoroaster communicated to his disciples. Thus we read in the Zend-Avesta:

"That I shall ask Thee, tell it me right, O Ormazd! Who was in the beginning the father and creator of righteousness? Who created the path of the sun and

stars? Who caused the moon to increase and wane but Thou? This I wish to know, O Mazda! besides what I know already.

"That I shall ask Thee, tell it me right, O Ormazd! Who is holding the earth and the skies above it? Who made the waters and the trees of the field? Who is in the winds and storms that they so quickly run? Who is the creator of the good-minded beings, O Ormazd?

"That I shall ask Thee, tell it me right, O Ormazd! Who created the lights of good effect and the darkness? Who created the sleep of good effect and the activity? Who created morning, noon and night, reminding the priest always of his duties?

"That I shall ask Thee, tell it me right, O Ormazd! What guardian angel may tell me good things to perform five times a day, the duties which are enjoined by Thyself, O Mazdą? and to recite those prayers which are communicated for the welfare of all beings by the good mind? Whatever good, intended for the increase of life, is to be had, may it come to me!"

The Dashers or high-priests are the only ones who are now expected to be able to understand the meaning of the Zend-Avesta; they are expected to thoroughly study it. All that remains of the Parsee Bible to-day are the following books: the Yasna, Visparad, Vendidad and twenty-four Yashts. The Yasnas are hymns used for sacrifice. They are solemnly recited before the fire. The priest takes some consecrated water, bread, butter, fresh milk, meat, the branches of the Homa plant with a pomegranate branch, the hair of an ox and a bundle of twigs. These are all placed on a marble table opposite to the fire on the hearth of the temple. Then the priest repeats the Yasnas, sometimes half-chanting, half-reciting

them. Thus, "Blessed is he, blessed is every one, to whom Ormazd, ruling by his own will, shall grant the two everlasting powers, health and immortality. For this very good, I beseech Thee. Mayest Thou through Thine angel of piety, Armaiti, give me happiness, the good true things, and the possession of the good mind.

"I believe Thee to be the best Being of all, the source of light for all the world. Every one shall choose Thee as the source of light, Thee, O Mazda, most beneficent spirit! Thou createdst all good true things by means of the power of Thy good mind at any time, and promised us, who believe in Thee, a long life.

"Standing at Thy fire, amongst Thy worshipers who pray to Thee, I will be mindful of righteousness as long as I shall be able."

The Visparad is a collection of prayers in twenty-three chapters. They are used much in the same way as the Yasnas. They resemble many of the Vedic prayers of the Hindu religion. The Yashts contain directions for the sacrifices and hymns of prayer and praise. The Vendidad is the code of the religious, civil and criminal laws of the Parsees. It consists of twenty-two chapters.

PARSEE WORSHIP.

The Parsee religion enters into the home-life of all its adherents. The holy fire is kept always burning in the high-priest's house, and the people go there to re-light their household altar-fires. A Parsee merchant, Mr. Dadabhai Naoroji, has described the daily life of the fire-worshiper. Some of their practices are decidedly disgusting. A pious Parsee must say his prayers at least sixteen times every day—on getting out of bed, in washing with *nirang* (a vile fluid, supposed to be sacred), in taking his bath, cleansing his teeth. Every time that he

washes his hands he repeats his prayers, and every meal begins and ends with prayers. The priests of to-day do not even understand the old Zend language, in which these prayers are said. Mr. Naoroji says: "All prayers, on every occasion, are said, or rather recited, in the old original Zend language; neither the reciter nor the people around intend to be edified, no one understanding a word of it. There is no pulpit among the Parsees. On some special occasions there are assemblages in the temples, and prayers are repeated. Ordinarily, every one goes to the fire-temple whenever he likes, or, if it is convenient to him, recites his prayers himself, and as long as he likes, and gives, if so inclined, something to the priests to pray for him."

The Parsees have only one wife. They never eat food cooked by a person of another religion than their own; they object to eating beef, pork or ham. The priesthood is a family office; none but the son of a priest can become a priest. Fire is used in connection with all their worship as the symbol and (so some say) the representative of God. Often one may see in Bombay, India, as the sun lowers in the west, a group of Parsees with heads reverently bowed, and hands clasped, repeating their prayers. Light and fire of any sort are regarded with great reverence, and the Parsee always turns his face to a light-giving object when praying. The greatest respect is shown to the source of light and heat, the sun, and to the sacred fire in the temple or the high-priest's house.

CHAPTER XXI.

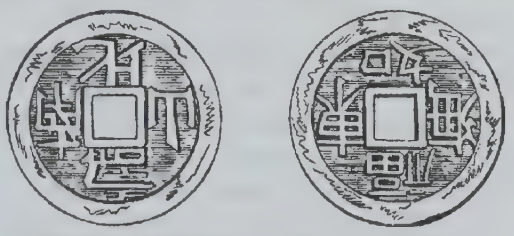
CHINA AND HER PHILOSOPHERS.

The teachings of Lao-Tsze are not unlike those of Zeno; both recommend retirement and contemplation as the most effectual means of purifying the spiritual part of our nature, annihilating the material passions and finally returning to the bosom of the supreme Reason

HON. S. WELLS WILLIAMS, LL. D.

WE now proceed to notice two of the three religions of China, Taoism and Confucianism, leaving Buddhism until the chapter on Buddhism. One-third of all the people of the world are gathered in China. Considered in every way it is a gigantic empire. Its territory stretches over about one-third of the continent of Asia and, next to Russia, is the largest connected empire on the earth. Within its borders occur some of the highest mountains and largest rivers in the world. The pass over the Mei-ling in the north of Kwang-tung province, is 8,000 feet above the sea. The Yellow River is over 2,000 miles long and the Yangtse Kiang is nearly 4,000. China's various climates allow almost every kind of vegetable and plant to be cultivated. Minerals and metals of all sorts abound, so that no country in the world contains greater wealth. The Great Chinese Wall extends from twenty-two degrees of longitude a little north of Peking, and is from fifteen to thirty feet high, fifteen feet broad and over 1,500 miles long. This was built more than 2,000 years ago. The history of China goes back to 2,000 years before Christ;

it has had from those early days a sort of civilization. Two thousand years ago it had canals and other works of inland navigation. The Chinese have from very early times worn silk. The art of engraving on wooden blocks for printing with movable types was known 500 years before the days of Gutenberg. They have used the compass, and gunpowder, and paper for many years. They have had libraries of thousands of volumes from ancient times. Every village has its school. The conceit of the Chinese of their position has been fostered very greatly by their isolation and ignorance of other nations. Their ruler is called the Son of Heaven and his dynasty the heavenly dynasty, whence foreigners sometimes wrongly call the people Celestials. China is called the Middle Kingdom and the Flowery Land. They call foreigners I-Jin or barbarians, also Fank-wei or foreign devils.



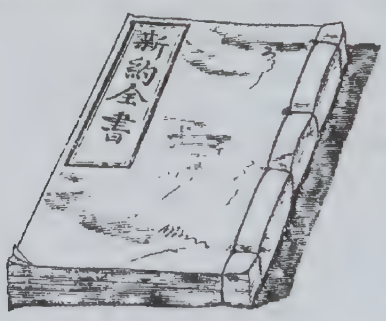
CHINESE ORNAMENTS WITH WORDS OF CHEER.

CHINESE CONTRARIETIES AND LANGUAGE.

They do many things almost in a way directly the contrary of that in which we do it. Their customs and ideas are diametrically opposite to ours. "We read horizontally, they perpendicularly; and the columns run from right to left. We uncover the head as a mark of respect, they put on their caps. We black our boots, they whiten them. We give the place of honor on the right, they on the left. We say the needle points to the north, they to the south. We shake the hand of a friend in salutation, they shake their own. We locate the under-

standing in the brain, they in the belly. We place our foot-notes at the bottom of a page, they at the top. In our libraries we set our books up, they lay theirs down. We now turn thousands of spindles and ply hundreds of shuttles without a single hand to propel, they employ a hand for each."

But the most singular thing of all, perhaps, is the language. The fundamental conception of the language is ideographic. It is entirely monosyllabic, and has only characters, no alphabet or letters. In one respect it is as colossal as the nation in the number of its characters. Every character is the name of a thing. An immense number of seemingly arbitrary signs is therefore to be mastered. The labor is alleviated, however, by the fact that there are certain root forms, variously estimated at from 315 to 4,000. Out of the characters 214 have been selected as keys or radicals, one or other of which is found in every character of the language. The number of words contained in the official dictionary is 43,500, and other authorities reckon as many more. But the missionary Doolittle, affirms that a knowledge of 3,000 or 4,000 characters is sufficient for the reading of most books. The most complicated characters in the language contain fifty-two strokes, but such are very rare. The language is still further complicated in its pronunciation by a system of tones, which vary according to the meaning of the word. The language, like the people, is of the earth earthy, for among its thousands of



A CHINESE BOOK.

words rankly luxuriant there, there was found to be no expression suitable to express one of the graces of the spirit, and it was for half a century a matter of grave discussion what should be the proper rendering of the word God.

THE THREE CHINESE RELIGIONS.

A Chinaman may at the same time be an adherent of all three of the national religions. The mass of the Chinese people accept the three, and see no inconsistency in so doing. It is somewhat as if we Americans were at the same time Protestant, Romanist and skeptic. The Chinese support the priests of all religions, worship in all their temples, and believe in the gods of each and all. These three religions differ from each other, however. Dr. Edkins has so well defined this difference that we give his words:

"Confucianism speaks to the *moral* nature. It discourses on virtue and vice, and the duty of compliance with law and the dictates of conscience. Its worship rests on this basis. The religious veneration paid to ancestors—for that is the worship of this system—is founded on the duty of filial piety. The moral sense of the Chinese is offended if they are called on to resign this custom.

"Taoism is *materialistic*. Its notion of the soul is of something physical, a purer form of matter. The soul it supposes to gain immortality by a physical discipline, a sort of chemical process, which transmutes it into a more ethereal essence, and prepares it for being transferred to the regions of immortality. The gods of Taoism are also very much what might be expected in a system which has such notions as these of the soul. It looks upon the stars as divine. It deifies hermits and physicians, magicians and seekers after the philosopher's stone and the plant of immortality.

"Buddhism is different from both. It is *metaphysical*. It appeals to the imagination, and deals in subtle argument. It says that the world of the senses is altogether unreal, and upholds this proposition by the most elaborate proofs. Its gods are personified ideas. It denies matter entirely, and concerns itself only with ideas. Most of the personages adored by the Buddhists are known to be nothing but fictitious impersonations of some of these ideas. The Buddhist worship is not reverence paid to beings believed to be actually existing; it is a homage rendered to ideas, and it is only supposed to be reflex in its effects. Their worship is useful as a discipline, but not effectual as prayer. The Buddhist, if he can obtain abstraction of mind from the world in any other mode, need not pray or worship at all.

"These three systems, occupying the three corners of a triangle—the moral, the metaphysical and the material—are supplemental to each other, and are able to co-exist without being mutually destructive. They rest each on a basis of its own, and address themselves each to different parts of man's nature. It was because Confucianism 'knew God, but did not honor Him as God,' that the way was left open for a polytheism like that of the Buddhists. In the old books of China, God is spoken of as the Supreme Ruler. He is represented as exercising over mankind an infinitely just and beneficent providence. But the duty of prayer is not enjoined. No worship of God by the people is permitted. It was only by the emperor acting vicariously for the people that the Deity was adored in that country. The system of Confucius, wanting this, was more a morality than a religion.

"Buddhism came to fill this vacancy. Individual faith in God, with a rational mode of worship to accompany it, could not be a result of the religious teaching which

preceded it in China, nor were they inculcated by it. In Buddhism, the Chinese found objects to adore of mysterious grandeur, and richly endowed with the attributes of wisdom and benevolence. The appeal thus made to their religious faith was strengthened by a pompous form of worship. Processions and the ringing of bells, fumes of sweet-smelling incense, prayers, chanting and musical instruments were their aids to devotion. No wonder that these additions should prove welcome to the religious susceptibilities of a nation which had hitherto been restricted within the bounds of a system almost exclusively moral, and which discouraged the worship of God by the mass of the people.

"How Taoism meets certain other wants which the other two systems fail to gratify, we will now show by an illustration: It was a cold morning in January, when a missionary walked, on one occasion, to a temple near the west gate of Shanghai. There is a medical divinity much honored, who resides in this temple, to heal, as his worshipers think, the ailments of those who pray to him. The Taoist priest in charge addressed the foreign visitor with a somewhat unexpected exhortation: 'You come to our country giving us good advice; now let me address a little to you. Your religion does not meet the requirements of the people. When they worship, they wish to know whether they can grow rich, and recover from disease; but in the case of believing in Jesus, there are no benefits of this kind to be looked for.' He pointed to the little image, representing some physician of a former dynasty, sitting in its shrine in a dim light, just visible through the opening of the curtains. 'See,' said he, 'here is the god, ready to tell the believing devotee what medicine he needs, and to guarantee its healing effect. Look at the inscriptions fixed on the roof above and on

each side of the shrine. They describe his marvel-working power.' He was asked who placed those tablets there. 'They are,' he replied, 'the offerings of persons cured by this divinity.' In the Central Kingdom, the setting of the tablets in the temples by individuals is customary, and they are intended to commemorate benefits received from the divinities to whom they are dedicated. A visitor from a village in the country, at a distance of some miles, now appeared, and went through the usual ceremonies. He was asked, 'Why do you not consult a physician? This idol is dead wood It cannot see or hear. Why apply to it?' The devotee answered with great simplicity, 'I do not know what my disease is; how, then, can I apply to a physician? It is on this account that I ask the god. He will heal me. I have come a long way on purpose. His fame is very widely spread.' He was again asked, 'Will you not go to the foreign free hospital?' He answered, 'It is not the right time of day, and, besides, I like to come here, and why should I not?' He was asked again, 'Do you know that this burning of incense and seeking for oracular information at an idol's shrine is displeasing to God? It is as unwise, therefore, as it is unreasonable, to apply to this god to tell you what medicine you should use.' At this point, the Taoist priest came to the defense of his system. 'You believe in Jesus. We believe in our gods. Religions differ according to place, and every country has its own divinities. We have Kwan-kung, for example, the god of war, and other divinities, holding the same place among us that Jesus does among you.' He was asked, 'How can these supposed gods benefit you? They are but the imaginary representatives of men belonging to your nation, who long ago died.' The Taoist asked in reply, 'Is it not the same with Jesus? He also is long

since dead. What benefit do you expect from him?' He was then told, 'We do not make an image of Him, place it in a shrine, and cast lots before it, expecting to learn, by so doing, how a disease is to be cured. The parallel is not accurate. The benefit we expect from Him is that He will help us in becoming virtuous, and in attaining a happy future life. The object of our religious books is to free us from sin, and Jesus, who still lives in Heaven, is able to secure us this.' The reference to books led him to remark, 'We have our books, too, to exhort men to virtue.' He took up a copy of a well-known work, often distributed gratuitously in China. 'This,' he said, 'is the Kan-ying-peen (Book of Retribution); all that it contains is intended to make men better. It promises long life to the good, and all kinds of calamities to the wicked. Our object is the same as yours—to make men good.' He was reminded that, according to the doctrine of this book, happiness and misery were the rewards of virtue and vice, and that this did not agree with the system of divination on which his temple depended for its support, and was asked why he encouraged those who frequented it to expect good from the throwing of sticks on the floor, and the shaking of lots together in a wooden cup, if good and ill fortune were awarded to men by Heaven only according to character. To this the priest of Tao replied, as he sat surrounded by his boxes of medicines, arranged in pigeon-holes, with his recipe-book on the table before him, from which he selected the appropriate nostrum under the guidance of the oracle, 'If the person who comes to worship is wicked at heart, he will not be heard; the oracle will fail.' 'But,' it was remarked, 'if he be only virtuous, he need not come here at all. The great thing is to be good.'" Such are the tenets of Taoism.

THE OLD BOY.

Confucius became the prophet of the practical. About fifty years before Confucius, was born one who became a deep thinker who looked with scorn upon the work of Confucius. This was Lao-tsze, who was born 604 B. C. According to the legends of the Taoists he had the appearance, when born, of an old man with gray hair, and so they called him Lao-tsze, which means *the old boy.* When he was born, so they say, he was wise as men are when they become old. Other legends say that as soon as he was born, he mounted into the air and pointing with his left hand to heaven, and with his right to the earth, he said: "In heaven above and on earth beneath, *Tao* alone is worthy of honor." His complexion was white and yellow; his ears were of extraordinary size, and were each pierced with three passages. He had handsome eyebrows, large eyes, ragged teeth, a double-ridged nose and a square mouth; on each foot he had ten toes. All of this was to distinguish him from common men. He became a hermit-student. His chief disciple was named Yin-He. The following story will serve to illustrate the miraculous powers ascribed to Lao-tsze.

THE TALISMAN OF LONG LIFE.

The philosopher's servant, Senkeă, who had served him for 200 years without receiving any wages, finding that his master was going to take a journey whither he knew not, suddenly demanded his arrears of pay, which upon calculation were found to amount to 72,000 ounces of silver. Fearing to face his master, he induced an acquaintance to ask Yin-He to broach the subject to Lao-tsze. The acquaintance being ignorant of the relation existing between the master and servant, and already

deeming in anticipation Senkeă to be a rich man, promised him his daughter in marriage. The beauty of the girl added to the persistency of the serving-man, whom Lao-tsze summoned to his presence. "I hired you originally," he said, "to perform the most humble duties; your circumstances were poor and no one else would employ you. I have given you the talisman of long life, and it is due to this alone that you are now in existence. How have you so far forgotten the benefits I have heaped upon you as to cover me with reproaches? I am now about to set out for the Western Sea (the Caspian); I intend to visit the kingdoms of Ya T'sin (the Roman Empire), of Ke-pin (Cabul), of Tien-chuh (India), and of Gan-se (Parthia); and I order you to act as my charioteer thitherwards. On my return, I will pay you that which I owe you."

But Senkeă still refused to obey. Whereupon Lao-tsze ordered him to lean forward and open his mouth, and instantly there escaped from his lips the talisman, and at the same moment his body became a heap of dry bones. At the earnest prayer of Yin-He the servant was restored to life, and was dismissed with a present of 20,000 ounces of silver. Having nothing further to detain him, Lao-tsze bade farewell to the keeper of the pass, and mounting upon a cloud, disappeared into space.

Some Taoist writers claim Lao-tsze as the author of 930 of the current works on the superstitious varieties of modern Taoism, and add complacently that all other books are unworthy of the same regard, having been secretly added by the followers of Tao in later ages.

THE VISIT OF CONFUCIUS TO LAO-TSZE.

Confucius once held an interview with Lao-tsze. From this he returned to his disciples, and for three days

he did not utter a word. According to his own account, Lao-tsze exercised a complete fascination over him. He felt, when conversing with the older philosopher, that he was in the presence of a master mind, and the merciless criticism of which his doctrines were the object, shook his faith somewhat in their truth. "At his voice," said he, "my mouth gaped wide, my tongue protruded, and my soul was plunged in trouble."

To Yang-tsze, a disciple of Confucius, Lao-tsze spoke in the same strain. "The spots of the tiger, and of the leopard, and the agility of the monkey, are that which exposes them to the arrows of the hunter." And in reply to a question concerning the administration of the illustrious kings of antiquity, he said, "Such was the administration of the illustrious kings, that their merits overspread the empire unknown to themselves; the influence of their example extended to all beings; they effected the happiness of the people without letting them feel their presence. Their virtue was so sublime that human speech is unable to express it; they lived in an impenetrable retreat, and were absorbed in Tao."

THE VOYAGE IN SEARCH OF THE TALISMAN OF LONG LIFE.

The talisman of long life was said to have been lost after Lao-tsze's death. But Che Hwang-te determined to find it. He was persuaded into believing that in the ocean to the east of China there were "Golden Islands of the Blest," where genii dwelt, whose business and delight it was to dispense to all visitors to their shores a draught of immortality, compounded of the fragrant herbs which grew in abundance round them; that here also was the talisman of long life kept. So sincere was Che Hwang-te's faith that he fitted out a naval expedition to discover these much-to-be-desired regions,

and placed a Taoist magician at the head of the undertaking. On the plea that it had been revealed to him that the expedition was likely to meet with a more favorable reception at the Golden Isles if a company of youths and maidens accompanied it, Sen She, the leader, persuaded the Emperor to send several thousands of girls and young men with him. On the return of the voyagers they reported that they had sailed within sight of the islands, but had been driven back by contrary winds. The Emperor determined to try again. This second expedition failed. But private individuals declared that they had succeeded in reaching the islands, in seeing the genii, in securing the draughts of the elixir of life, and that they had seen the Talisman. Che Hwang-te's failures would not let him see the imposture that was being played upon him. Again and again he sent, and great sums were expended, and finally an emptied treasury forced him to relinquish his project.

CHAPTER XXII.

THE TAOIST SACRED BOOKS AND GODS.

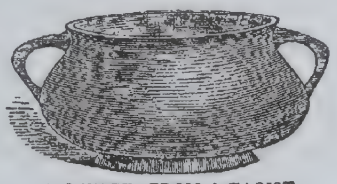
The Tao-te-king still remains the monument of Lao-tsze's extraordinary power and penetration; and it gives ample reason for assigning him a place indefinitely higher than the mass of his contemporaries.—ARCHDEACON CHARLES HARDWICK.

LAO-TSZE gave to Yin-He, when he left China on his last journey, the results of his long life of meditation in a little book of 5,000 characters. On this little book the immense volumes of the Taoist religion are built up. This is called the Tao-Te-King, or Book of the Way and of Virtue. This is a metaphysical treatise, and its meaning is very obscure. There is much of materialistic speculation, magic and divination in this book. The first chapter tells us that "that which is nameless is the beginning of Heaven and earth." "*Taou* produced one, the first great cause; one produced two, the male and female principles of nature: from the two came three, and the three produced all things that are in Heaven and earth."

All things endure for a set time, and then perish. Together they came into being, and to each is allotted a certain period of growth and maturity; but when the highest point of vigor has been reached, it straightway becomes old and returns home to its root. "This is said to be a reversion to destiny." Emptiness is the only thing which endures, and this is at the same time of the highest use. The space between Heaven and earth, for

example, may be likened to a pair of bellows, which, though it is empty, never collapses, and which, the more it is exercised, the more it brings forth. So also with the wheel of a carriage, or an earthen vessel, or the windows and doors of a house. In each case it is the non-existing or empty part which is useful. The spokes and nave of the wheel, the walls of the earthen vessel, and the frames of the doors and windows are advantageous, but the use of each depends on the part which is empty. "So, then, existence may be said to correspond to gain, but non-existence to use." When a thing is to be weakened, it must first be strengthened; when it is about to be brought low, it must first be raised up; and that which is to be taken away from it must first be given to it.

In the superiority of non-existence over existence lies the lesson which, above all others, Lao-tsze desired to impress on man. The great concern of all men in all ages has been to take care of the things of the body, and to neglect the cultivation of the inner man; to seek after the gratification of sense, and to forget the importance of the soul. And what is the result? The five colors, which so delight the eyes, not unfrequently produce blindness. The five sounds which so enchant the ear are often the cause of deafness.



A CENSER, FROM A TAOIST TEMPLE.

A man's palate, which at first revels in the five tastes, soon loses all sense of flavor. The pursuit of pleasure or of ambition is equally deceptive. Riding and hunting will drive a man mad, and things hard to procure bring evil upon their possessors. "Therefore, the sage makes provision for the inner man, and not for his eyes. He puts aside the one, that he may take the other in

hand." He remembers that rest is the lord of motion, and never allows himself to depart from a state of quietude and gravity.

THE BOOK OF REWARDS AND PUNISHMENTS.

The Taoists have long been in the habit of printing by subscription, and circulating as a matter of religious duty, the collection of maxims known as the *Book of Rewards and Punishments*. Each maxim is followed by a gloss or commentary, and in almost every case elucidated by appropriate tales and anecdotes. The high repute in which this volume stands is further indicated by the circumstance that the authorship has in modern times been attributed to Lao-tsze himself, in his capacity of deified and venerable Princé or incarnation of Tao. "Every wise man," writes a commentator, "ought to be full of respect for this book: he ought to believe sincerely all the maxims it delivers, and ought to practice them faithfully, regardless of all obstacles, and without suffering the zeal he had evinced at the commencement to diminish at the close of his career. He ought every morning to read it aloud, and to meditate on every phrase with serious attention. Let him redouble his efforts to perform good works, and his anxiety and ardor to correct past failings. Then will happiness spring up within himself to recompense his merits; and his end will be advancement to the rank of the immortals." While the general tone of this production harmonizes with the older treatise, it bears frequent witness also to the presence of a more eclectic and accommodating spirit. So highly is this book esteemed as a guide and instructor that its distribution is considered to be a religious duty. Edition after edition appears from the local presses at the demand of the charitable subscribers, who give them to the poor.

SOME SELECTIONS FROM THE BOOK OF REWARDS AND PUNISHMENTS.

"Advance along the right way, and retreat from the evil way."

"Do not betray the secret of the household."

"Be humane to animals."

"Rectify yourself and convert men."

"Have pity for orphans, and show compassion to widows."

"Rejoice at the success of others, and sympathize with their reverses, even as though you were in their place."

"Do not expose the faults of others."

"Bestow favors without expecting recompense."

"Give willingly."

"A man who does these things is called virtuous. All men respect him. Providence protects him. Good fortune and office attend him. The demons flee from him. The god-like spirits guard him. He succeeds in all that he lays his hand to, and to him is given the hope of immortality."

"He who wishes to become an immortal of Heaven must do a thousand and three hundred good works. He who wishes to become an immortal of earth must do three hundred good works."

"He who inflicts an injury in broad daylight, will be punished by men; but he who inflicts an injury in secret will be punished by demons."

"Don't take advantage of the ignorance of men to deceive them with lying words."

"Never divulge the faults of your parents."

"Don't rank faults as crimes."

"Don't shoot at birds, nor hunt animals."

"Don't drive insects from their holes, nor frighten roosting birds."

"Don't buy groundless praise."

"Don't kill and cook domestic animals except in accordance with the rites."

"Don't destroy or throw away the five kinds of grain."

"When you see others covered with glory and honor, don't desire to see them exiled from the country."

"A handsome figure excites the admiration of the world, but it does not deceive Heaven."

"Don't laugh at the deformities of others."

"Don't bury the effigy of a man to inflict an incubus upon him."

[This refers to the practice of burying a wooden figure of a man to charm away his life, much in the same way that lately, in Shanghai and elsewhere, men were accused of making paper men which suffocated people in their sleep.]

"Don't deceive the innocent and set snares for them."

"Live in harmony with your wife."

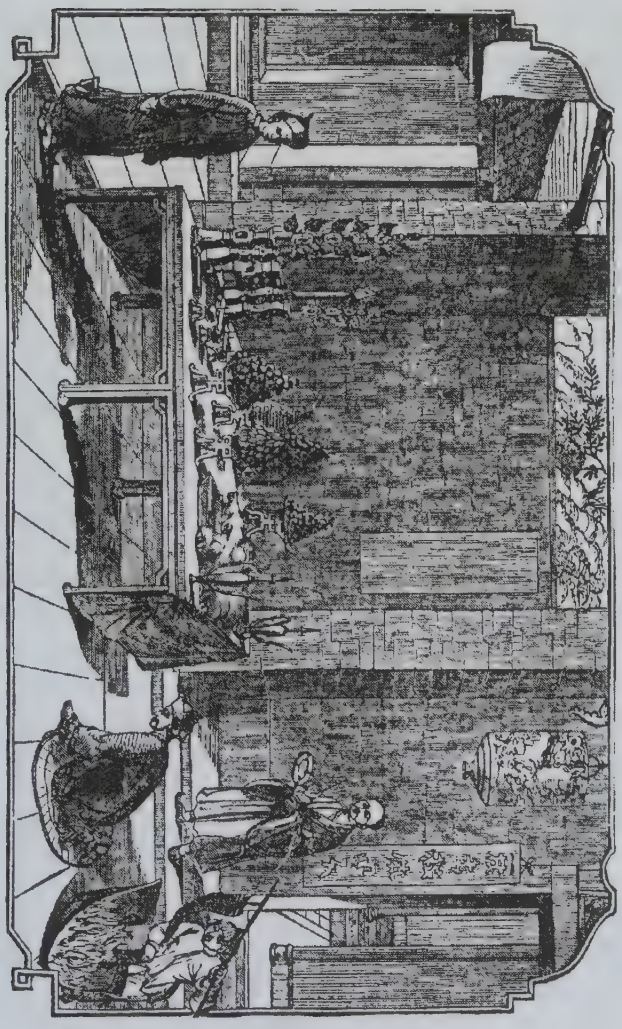
"Wives, respect your husbands."

"Wives, be not wanting in your duties toward your father and mother-in-law."

"Don't treat with contempt the souls of your ancestors."

"Wells and hearths are presided over by certain spirits, and if you leap over them, not only do you insult the gods, but you show that you have forgotten the two things which are the foundation of the life of men."

"A good man is virtuous in his words, looks and actions. If each day he practices these three virtues, at the end of three years Heaven will pour down blessings upon him. The wicked man is vicious in his words, looks and actions. If each day he practices these three vices, at the end of three years Heaven will send misfortune upon him."



CEREMONIES IN A TAOIST TEMPLE.

THE BOOK OF SECRET BLESSINGS.

This book contains a number of moral injunctions, and while it is a Taoist book there is no reference to Taiost

doctrines in it. It consists of 540 words. Some of its leading maxims are given below.

"Redeem the lives of animals, and abstain from shedding blood. Be careful not to tread upon insects on the road, and set not fire to the forests, lest you should destroy life. Burn a candle in your window to give light to the traveler, and keep a boat to help voyagers across rivers. Do not spread your net on the mountains to catch birds, nor poison the fish and reptiles in the waters. Never destroy paper which is written upon, and enter into no league against your neighbor. Avoid contentions, and beware not to stir up ill blood. Use not your power to discredit the good, nor your riches to persecute the poor. Love the good, and flee from the face of a wicked man, lest you fall into evil. Hide your neighbor's faults, and speak only of their good deeds, and let your mouth utter the true sentiments of your heart. Remove stones and débris from the roadway, repair the footpaths and build bridges. Publish abroad lessons for the improvement of mankind, and devote your wealth to the good of your fellow-men. In all your actions follow the principles of Heaven, and in all your words follow the purified heart of man. Have all the sages of antiquity before your eyes, and examine carefully your conscience. What good thing will be withheld from him who practices secret benefits?"

THE GODS OF THE TAOISTS.

Lao-tsze had nothing to say of gods and goddesses. When Buddhism came to China it taught Lao-tsze's disciples to have gods. As the Buddhists had deified Lakya-muni, so the Taoists now deified Lao-tsze. As the Buddhists worshiped under the form of the "Three Precious Ones," so the Taoists worshiped Lao-tsze as *San-Tsing*, or the "Three Pure Ones." They had an image

for each one of the three, and seated them side by side. The priests generally, and but rarely the common people, worship the San-Tsing. For the common people a god



THE THREE PURE ONES.

was introduced, called the "Pearly Emperor Supreme Ruler." He is the chief Taoist god. He is called the producer of all things and governor of all. To him all the gods make their reports. In times of drought, the governors, the mandarins, go to his temple to burn incense and pray for rain. They carry idols with them and make thanksgiving offerings after the rain has come. The Taoist worships the mountains, valleys, streams, rivers and stars. The Great Bear is supposed to be the palace of the goddess Tow-Mu and the god Kwei-Sing. The God of Thunder is a common object of worship, and is



GOD OF THE KITCHEN



GOD OF THUNDER.

represented as passing through many metamorphoses and filling all regions with his assumed forms. While he discourses on doctrine his foot rests on nine beautiful birds. Thirty-six generals wait on him for orders. A certain celebrated book of instruction is said to have emanated from him. His commands are swift as winds and fire. He overcomes demons by the power of his wisdom, and he is the father and teacher of all living beings. Among other like deities are "the Mother of Lightning," "the Spirit of the Sea," "the King of the Sea," and "the Lord of the Tide." The temples of the Dragon King are also favorite resorts of worshipers, who



CARRYING THE DRAGON.

in all convulsions of nature recognize the agency of this potent and amphibious monster. Serpents are looked upon as manifestations of this deity, and in times of flood often receive worship at the hands of the educated and the uneducted alike. During the flood which overspread the country round Tientsin, in the year 1874, a serpent sought shelter in a temple near the city, and ensconced himself beneath one of the altars. Far from desiring to



DRAGON BOAT-RACES, A CHINESE FESTIVAL.

get rid of the intruder, the priests welcomed it as a sacred guest of good omen, and Li-Hung-chang, the viceroy



CHARM TO WARD OFF EVIL SPIRITS FROM A BRIDE.

of the province, came in person to pay reverence to it as the personification *of the Dragon King*.

THE GOD OF LETTERS.

Apart from these more general deities are gods who preside over the different pursuits and callings of men. As the number of deities is unlimited, and as it is obviously to the interest of the priests to encourage worship of whatever kind at their temples, there has never been any difficulty in adding a god or two to the Pantheon. Thus students have chosen to appropriate to themselves a god, who is supposed to watch over the literary efforts of his votaries. *Wan-chang te-keun*, or the god of literature, is, according to legend, the disembodied spirit of Chang Chung, an official of the Chow Dynasty. Under subsequent dynasties, he appeared on earth in the persons of men renowned for their scholarship and virtue, and finally, under the Yuen Dynasty, he was deified under the title of "Supporter of the Yuen Dynasty, diffuser of renovating influences, Sze-luh of Wan chang, God and Lord." Such is the Chinese conception.



GOD OF THIEVES.

CHARMS.

Dr. Williams says, "the Chinese have an almost infinite variety of superstitious practices, the most of which are of a deprecatory rather than an intercessory character, growing out of their belief in demons and genii who trouble or help the people. It may be said that most of the religious acts of the Chinese, especially those performed in temples, are intended to avert misfortune rather than supplicate blessings. In order to ward off malignant influences, amulets are worn and charms hung up by persons of all rank. Among the latter are money-swords, made of coins of different monarchs strung together in the form of a dagger; and leaves of the sweet flag and Artemisia tied in a bundle, or a sprig of peach-blossoms; the first is placed near beds, the latter over the lintel, to drive away demons. Brass mirrors to cure mad people, are hung up by the rich in their halls, and figures or representations of the unicorn, of gourds, of tiger claws, etc., abound."



SWORD CHARM.

KWAN-TE, GOD OF WAR.

Soldiers worship Kwan-te, the God of War, who when on earth bore the name of Kwan-yu. In early life he

carried on the trade of selling bean-curd, but having a soul above so mean a calling, and the times in which he lived being favorable to ambitious enterprise, he embarked on the career of a soldier of fortune, and won for himself both honor and renown. He lived to receive the title of Baron, but being entrapped through a crafty enemy, he was taken and beheaded. For many centuries his name remained embalmed only in history, but during the twelfth century he was made a god under the title of Chung-hun Kung, "the Patriotic and Clever Duke," and a little later he was promoted to the rank of Prince. Thus gods are manufactured by pagan nations.



KWAN-TE, GOD OF WAR.

TSAI-SHIN, THE GOD OF RICHES.

But probably no god is worshiped with greater fervor than is Tsai-shin, the God of Riches. Though the pursuit of riches and honor is discountenanced by all the leading Taoist writers, the natural desire for wealth has overcome all religious warnings and denunciations, and is as strong among the Taoists of China as among the most money-loving nation in the world. No god can boast more temples raised to his honor than Tsai-shin. Every trader who at the end of the year finds the balance of his accounts in his favor acknowledges the mercy shown

him by making a votive offering to the dispenser of wealth, and he who fears a loss attempts to propitiate the god whom he believes able to help by sacrifices and gifts.

TAOIST SUPERSTITIONS.

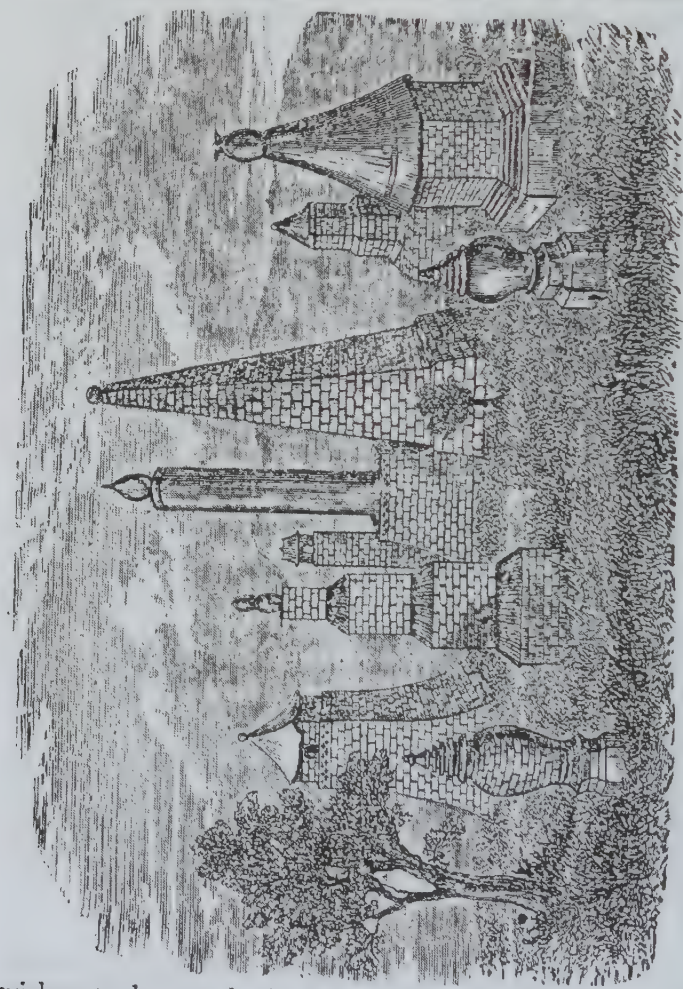
There is nothing distinctively Taoist in the worship of these gods except the gross superstition which accom-



TAOISTS CONSULTING THE ORACLES AT THE MAGICIANS.

panies it, and it is evidence of the present very degraded condition of Taoism that, whenever a popular deity has to be enthroned, Taoist priests are the servitors chosen to wait upon his shrine. Combined with the office of

guardian, these back-sliding charlatans ply the trades of fortune-tellers, prophets and doctors. If a merchant



STONE PILLARS ERECTED BY THE CHINESE TO KEEP OFF EVIL SPIRITS.

wishes to know whether a venture will turn out profitably or the reverse, or if a mother wants to be assured whether her infant's future is to lie among the blessings

of office, wealth and long life, or to be accompanied by poverty and misfortune, they betake themselves to a Taoist priest, who, well versed in the tricks which ape superhuman knowledge, returns oracular responses, which satisfy, for the time being at least, the superstitious wants of the applicants. Nor is their medical advice based on any surer basis. Dr. Gray, in his recent work on China, gives the following description of an incident he witnessed at a temple in Canton: "Whilst I was visiting one of these temples, a father brought his son to the priests . . . saying that the child was possessed of a devil. Having consulted the idol, the priests informed him that there were no fewer than five devils in the body of his son, but that they were prepared to expel them all on the payment of a certain sum. The father agreed. The child was then placed in front of the altar, and on the ground near his feet were placed five eggs, into which the priests adjured the devils to go. As soon as they were supposed to have entered the eggs, the chief of the priests covered them over with an earthenware vase, and at the same time sounded a loud blast upon a horn. When the vase was removed, the eggs, by a trick of legerdemain, were found no longer on the ground but in the vase. The priest then proceeded to uncover his arm,



TALL WHITE DEVIL.

and made an incision with a lancet on the fleshy part. The blood which flowed from the wound was allowed to mingle with a small quantity of water in a cup. The seal of the temple, the impression of which was the name of the idol, was then dipped into the blood and stamped upon the wrists, neck, back and forehead of the poor heathen child, who was suffering from an attack of fever and ague."



SHORT BLACK DEVIL.

The Chinese believe that when disease does not yield to medical treatment, the vitals of the sick and suffering one are being preyed upon by an evil spirit; the physician is cast aside, and the Taoist priests are called in, to exercise their exorcising powers. One can scarcely pass along the streets of a Chinese city, at night, without finding these priests at work. Just as in Japan, one may hear, every night, the beating of the tom-tom as some priest is *drumming* the devil out of some poor wretch's body.

CHAPTER XXIII.

CONFUCIUS AND THE CLASSICS.

Confucius! Confucius! How great was Confucius!
Before him there was no Confucius!
Since him there has been no other.
Confucius! Confucius! How great was Confucius!

ONE-THIRD of the human race would probably join in honoring Confucius. The 340,000,000 of Chinese would, without doubt, accept the sentiment of the verse at the head of this chapter—taken from a popular history of Confucius. No man in any country has left so decided an impression on his countrymen for so long a time as Confucius has left upon the Chinese. He was, without question, a great man, and was wise far beyond the men of his age. His sayings, writings and deeds stand out above those of his countrymen. He found the moral sense and religious observances of his countrymen very much debased during his time, and set himself to reform them by reviving the ancient observances and teaching the highest principles of pure morals and beneficent government.

THE BACKGROUND OF THE PICTURE.

Before looking at the story of Confucius's life let us pause to look at the times in which he lived and his surroundings. He was born in the year 550 B. C. He was "a transmitter and not a maker," as he said; so it is important that we should see what there was for him to

transmit. We must look into the past history of the Chinese people, into their traditions and habits, and, above all, their early religion. In dim antiquity the Chinese people came into the valley of the Yellow River, through Central Asia, from the west, which was, perhaps, the cradle of the race. They journeyed across the weary wastes of the Mongolian Desert until they came to the fertile plains along the great Hwang Ho. The mountains were clad with forests. By the regular rains and fruitful soil the labors of the people were rewarded by abundant harvest, and they gradually took possession of the land. The aboriginal tribes gradually yielded to their superior prowess, discipline and civilization. Colonies were planted all over the land under the control of chieftains, or, as Mencius calls them, "Pastors of Men." The history of China, down to about 2356 B. C., is made of legendary stories. With this period the "Book of History," which Confucius edited, begins. Dr. R. K. Douglass, of the British Museum, thus describes the reign of the two first emperors and the religion of their times:



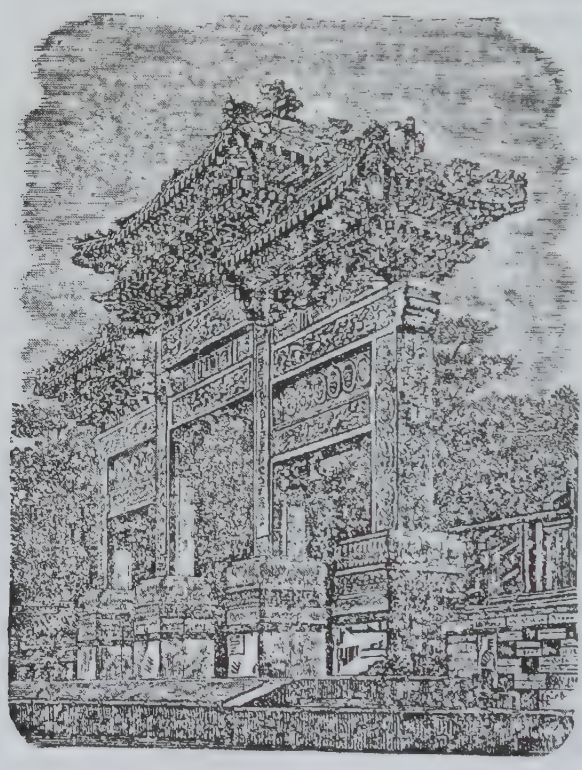
TRADITIONAL LIKENESS OF CONFUCIUS.

Anciently there was an Emperor Yaou, all-informed, intelligent, accomplished and thoughtful; and if we are to accept the received account of his reign, this description does not do more than justice to his character. His first care, we are told, was to advance the able and virtuous to offices in the State, and finally he united and harmonized the myriad States of the Empire; and, lo!

the black-haired people were transformed. He appointed astronomers to calculate and delineate the movements and appearances of the sun, the moon, the stars and the zodiacal spaces; and he then determined the four seasons and the length of the year. He adopted intercalary months, and the calendar he arranged is that which is still in use in China.

On the death of Yaou, Shun, who had shared his throne for some years, succeeded as sole emperor. Like his predecessor, he was profound, wise, accomplished and intelligent. He was mild, respectful and quite sincere. The report of his mysterious virtue was heard on high, and he was appointed to take the throne. One of his first public acts, after having still further perfected the astronomical calculations of Yaou, was to sacrifice to Shang-te, the Supreme Ruler or God. "Thereafter," we are told, "he sacrificed specially, but with the ordinary forms, to Shang-te; sacrificed with purity and reverence to the six Honored Ones; offered appropriate sacrifice to the hills and rivers; and extended his worship to the hosts of spirits." This is the first mention we have in Chinese history of religious worship, though the expressions used plainly imply that the worship of Shang-te at least, had previously existed. It is to this Supreme Being that all the highest forms of adoration have been offered in all ages. By His decree kings were made and rulers executed judgment. In His hands were the issues of life and death, and he whom He blessed was blessed, and he whom He cursed, was cursed. In all probability there was a time when the worship of Shang-te was the expression of the pure monotheistic faith of the Chinese. By degrees, however, corruptions crept in, and though Shang-te always remained the supreme object of veneration, they saw no disloyalty to Him in rendering homage

to the powers of nature which they learnt to personify, and to the spirits of their departed ancestors, who were supposed to guard and watch over, in a subordinate manner, the welfare of their descendants.



MONUMENTAL GATE-WAY ERECTED IN HONOR OF CONFUCIUS.

During this reign the empire was divided into twelve provinces, and ministers of agriculture, crime, works, forests, religious worship and of music were appointed. That the standard of morality was high, even at this early period, appears from the conversations which are reported

between Shun's vice-regent Yu and one of his advisers. In answer to the question put by Yu: "What are the nine virtues?" the minister replied: "Affability combined with dignity; mildness combined with firmness; bluntness combined with respectfulness; aptness for government combined with reverence; docility combined with boldness; straightforwardness combined with gentleness; easiness combined with discrimination, vigor combined with sincerity; and valor combined with righteousness."

THE STORY OF THE SAGE'S LIFE.

Heih, the father of Confucius, was a military officer of great bravery and immense strength. He was married to Yen Ching Tsai, Confucius's mother, when he was seventy years old. Confucius, the child of this aged couple, was born, so the legends say, in a cave in Mount Ne. The legends tell how his birth was heralded by strange signs and appearances, how fairies attended the birth of him of whose coming Yen Ching Tsai had been warned by genii. While he was yet a boy, he loved to play in arranging the vessels of the temple-worship, and listened earnestly to the stories of the reigns of Yaou and Shun. When fifteen years old, he gave himself to more earnest study, and when nineteen he was married. His married life was unhappy, and after a year or so he was divorced from his wife. Soon after this, being very poor, he accepted the office of keeper of the stores of grain, and in the next year he became the guardian of the public fields and lands. When twenty-two years old, Confucius gave up his offices and became the teacher of an earnest band of students. He refused to teach dull or idle scholars. He said: "I do not open the truth to one who is not eager after knowledge, nor do I help any one who is not himself anxious to explain. When I have presented one

corner of a subject, and the listener cannot from it learn the other three, I do not repeat my lesson." When twenty-eight years of age, Confucius studied archery, and in the next few years studied music under the celebrated music-master, Siang. The master directed his pupil to learn the air composed by the sage Wan Wang of ancient days. Confucius at once took the lute, and in obedience to Siang's instructions, commenced to play the air. He continued it day by day.

"Five days went by, and still Confucius
Played all day long the ancient simple air;
And when Siang would teach him more he said:
'Not yet, my master, I would seize the thought,
The subtle thought which hides within the tune.'
To which the master answered: 'It is well.
Take five days more!' And when the time was passed
Unto Siang thus spoke Confucius:
'I do begin to see, and yet what I see
Is very dim. I am as one who looks,
And nothing sees except a luminous cloud;
Give me but five more days, and at the end,
If I have not attained the great idea
Hidden of old within the melody,
I will leave music as beyond my power.'
'Do as thou wilt, O pupil!' cried Siang
In deepest admiration; 'never yet
Had I a scholar who was like to thee.
And on the fifteenth day Confucius rose
And stood before Siang, and cried aloud:
'The mist which shadowed me is blown away;
I am as one who stands upon a cliff,
And gazes far and wide upon the world,
For I have mastered every secret thought,
Yea, every shadow of a feeling dim
Which flitted through the spirit of Wan Wang
When he composed that air. I speak to him,
I hear him clearly answer me again;
And more than that, I see his very form:

A man of middle stature, with a hue
Half blended with the dark and with the fair;
His features long, and large sweet eyes which beam
With great benevolence—a noble face!
His voice is deep and full, and all his air
Inspires a sense of virtue and of love.
I know that I behold the very man,
The sage of ancient days, Wan Wang the just.'

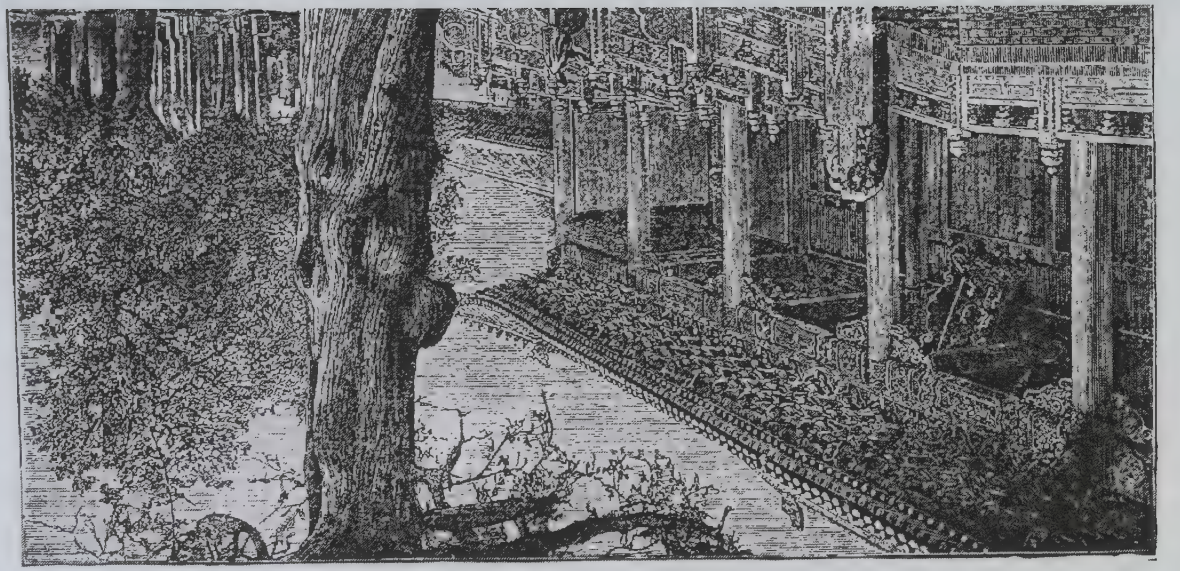
"Then good Siang lay down upon the dust,
And said: 'Thou art my master. Even thus
The ancient legend, known to none but me,
Describes our first great sire. And thou hast seen
That which I never yet myself beheld,
Though I have played the sacred song for years,
Striving with all my soul to penetrate
Its mystery unto the master's form,
Whilst thou hast reached it at a single bound;
Henceforth the gods alone can teach thee tune.'"

Now, at the age of thirty, he became famous. Many youths, sons of nobles, became his willing scholars. At this time he visited Lao-tsze, the founder of Taoism. While in the capital, where Lao-tsze lived, he entered an old temple where he found a metal statue of a man with a triple clasp upon his mouth. On the back of the statue were engraved the words: "The ancients were guarded in their speech, and like them we should avoid loquacity. Many words invite many defeats. Avoid also engaging in many businesses, for many businesses create many difficulties." "Observe this, my children," said the sage to his disciples. "These words are true, and commend themselves to our reason."

He visited various great cities and courts of emperors, and everywhere was received with honor. Confucius was saddened by the sight of so much disorder. Soon after writing the "Book of Odes" and the "Book of History," he became magistrate of the town of Chung-Too. He

now had an opportunity of putting his principles of government to the test, and the result partly justified his expectations. He framed rules for the support of the living, and for the observance of rites for the dead; he arranged appropriate food for the old and the young; and he provided for the proper separation of men and women. And the results were, we are told, that anything dropped on the road was not picked up; there was no fraudulent carving of vessels; coffins were made of the ordained thickness; graves were unmarked by mounds raised over them; and no two prices were charged in the markets. The duke, surprised at what he saw, asked the sage whether his rule of government could be applied to the whole State. "Certainly," replied Confucius, "and not only to the State of Loo, but to the whole empire." Forthwith, therefore, the duke made him Assistant Superintendent of Works, and shortly afterwards appointed him Minister of Crime. Here, again, his success was complete. As soon as he was appointed he began to carry the laws into effect by punishing high-handed criminals and ere long good government resumed its sway.

Though eminently successful, the results obtained under his system were not quite such as his followers have represented them to have been. No doubt crime diminished under his rule, but it was by no means abolished. In fact, his biographers mention a case which must have been peculiarly shocking to him. A father brought an accusation against his son, in the expectation, probably, of gaining his suit with ease before a judge who laid such stress on the virtues of filial piety. But to his surprise, and that of the on-lookers, Confucius cast both father and son into prison, and to the remonstrance of the head of the Ke-clan answered: "Am I to punish for a breach of filial piety one who has never been taught to be filially-



minded? Is not he who neglects to teach his son filial duties, equally guilty with his son who fails in them? Crime is not inherent in human nature, and therefore the father in the family, and the government in the State are responsible for the crimes committed against filial piety and the public laws. If a king is careless about publishing laws, and then peremptorily punishes in accordance with the strict letter of them, he acts the part of a swindler; if he collect the taxes arbitrarily without giving warning, he is guilty of oppression; and if he puts the people to death without having instructed them, he commits a cruelty."

Confucius had great faith in the power of example. He could not carry out all his schemes nor always adhere to his rules. Yet the people rejoiced in his rule, and at their work sang songs, describing him as their saviour from oppression and injustice. The tendencies of the times were against the enthusiastic reformer, yet he struggled on. After he was dismissed from office in Loo he became the counselor of princes. He went from State to State, and ruler to ruler, until he was sixty-nine years old. He never lost confidence in himself or in his mission. One morning, in the spring of the year 478 B. C., he walked in front of his door, saying:

> "The great mountain must crumble;
> The strong beam must break,
> And the wise man withers away like a plant."

He was now without honor among the princes. As he said, "No intelligent monarch arises; there is not one in the empire who will make me his master. My time is come to die." That same day he took to his bed, and after a week's sickness he died. He was buried with great tokens of respect by his disciples.

TEACHINGS AND WRITINGS OF THE CHINESE SAGE.

No man, probably, has been treated with so much contempt during his lifetime, and with so much veneration after his death, as Confucius. His life was a standing protest against the iniquities of his time. The teachings of Confucius are contained in three thin volumes, called the Lun Yu, or "Confucian Analects;" the Ta Hioh, or "Great Learning;" and the Chung Yung, or "Doctrine of the Mean." Confucius also edited the Yeh King, or "Book of Changes;" the She King, or "Book of Odes;" and the Shoo King, or "Book of History." He derided spiritual teaching, did not refer to the future life, and had little to say about the gods. As to where man came from, or where he was going, Confucius was never troubled. He taught, man is master of his own happiness and destiny. He might, by his own efforts, become the equal of heaven. As to morals and good government Confucius's teachings rank high. He was really a Statesman and Reformer, rather than a Religious Teacher. Some selections from his three books will be of use as illustrating the style and substance of his teachings:

THE WISDOM OF THE SAGE.

"Is he not a man of complete virtue who feels no discomposure, though men may take no note of him?"

Tsăng, the philosopher, said, "I daily examine myself on three points—whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher."

The Master said, "He who aims to be a man of complete virtue, in his food does not seek to gratify his

appetite, nor in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle, that he may be rectified. Such a person may be said, indeed, to love to learn."

The Master said, "I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men."

The Master said, "At fifteen, I had my mind bent on learning.

"At thirty, I stood firm.

"At forty, I had no doubts.

"At fifty, I knew the decrees of Heaven.

"At sixty, my ear was an obedient organ *for the reception of truth.*

"At seventy, I could follow what my heart desired, without transgressing what was right."

The Master said, "The superior man is catholic and no partisan; the mean man is a partisan and no catholic."

The Master said, "Learning without thought is labor lost; thought without learning is perilous."

The Master said, "For a man to sacrifice to a spirit which does not belong to him is flattery.

"To see what is right, and not to do it, is want of courage."

The Master said, "A man should say, 'I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known.'"

The Master said, "The reason why the ancients did not readily give utterance to their words was that they feared lest their actions should not come up to them."

Tsae Yu, being asleep during the daytime, the Master said, "Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu!—what is the use of my reproving him?"

The Master said, "I have not seen a firm and unbending man." Some one replied, "There is Shin Ch'ang." "Ch'ang," said the Master, "is under the influence of his lusts; how can he be firm and unbending?"

Tsze-kung said, "What I do not wish men to do to me, I also wish not to do to men." The Master said, "Tsze, you have not attained to that."

The Master said, "Not to do to others as you would not wish done to yourself."

Tsze-kung asked, saying, "is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others."

"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like, when done to yourself, do not do to others."

Tsze-loo said, "I should like, sir, to hear your wishes." The Master said, "They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."

The Master said, "Admirable, indeed, was the virtue of Hwuy! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean, narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable, indeed, was the virtue of Hwuy!"

The Master said, "They who know *the truth* are not equal to those who love it; and they who love it are not equal to those who find delight in it."

The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

Tsăng said, "When a bird is about to die, its notes are mournful; when a man is about to die, his words are good."

Confucius, in his village, looked simple and sincere, and as if he were one who was not able to speak.

Tsze-loo asked about government. The Master said, "Go before the people *with your example*, and be laborious in their affairs."

The Master said, "The progress of the superior man is upwards; the progress of the mean man is downwards."

The Master said, "In ancient times, men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others."

CHAPTER XXIV.

CONFUCIAN TEMPLES AND WORSHIP.

The Emperor plowing in the Sacred Field,
What time the New Year comes in solemn state.
RICHARD HENRY STODDARD.

AMONG the prominent objects of worship in China may be specified Shang-te, who is alone worshiped by the Emperor; the worship of Confucius; and that of the spirits of deceased ancestors among the common people. Besides these, there is a host of deities who receive worship with the host of spirits who are dreaded and who may be propitiated by worship.

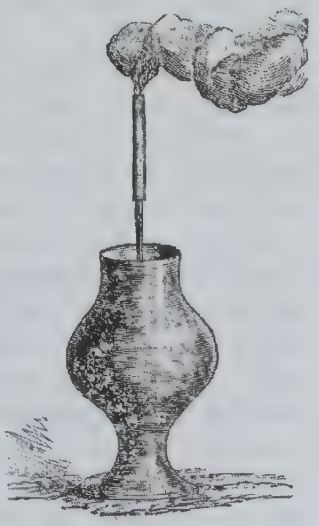
The tenets of Confucius have been generally regarded as a system of religion and and have received the name of "Confucianism" among the Western authors. His precepts form the basis of morals, but in the worship of Shang-te by the Emperor, who is at the head of the system, he in person can alone officiate at the most important ceremonies. At the same time that he worships Shang-te he unites the worship of Confucius with it on the great altar of heaven in Peking. The homage of Confucius enters into



CHINESE SCHOOL-BOYS.

the daily life of all students. In every school-room there is a tablet, containing the name of the sage, before which every scholar makes his bow when he enters the room. A missionary thus describes the worship paid to him:

As there is no image of Confucius for use on such occasions, a slip of red paper, of only a few inches in length, on which has been written in black ink an expression meaning "*The Teacher and Pattern for 10,000 ages*," is put upon the wall of the school-room. In front of this is placed a table, having upon it a censer and a pair of candlesticks. When everything is ready the teacher, having first lighted and put in the censer three sticks of incense, and in the candlesticks a couple of candles, kneels down before the table, and placing his hands on the floor, bows his head toward the earth slowly and reverently three times. He then arises, and one of his pupils takes his place before the table, and kneels down, making the same number of bowings in the same manner. Another pupil now takes the place, and performs the same ceremony; and so on till all have engaged in the worship of the sage. After this, the food which is to be consumed in the feast is placed on the table before the inscription to Confucius, where it remains a short time. It is then removed to another table, or tables, around which the teacher and his pupils gather and partake of it. Before the feast the teacher usually presents to each one of his pupils a white



CHINESE JOSS-STICK.

paper fan, on which he sometimes writes a quotation from the classics, or a favorite stanza of poetry. Besides this, he provides a number of toys, equal to the number of his pupils, each representing a graduate of the first, second or third literary degrees, which are distinguishable by the shape and color of their dresses. It is decided by the throwing of dice in what order the pupils shall choose these toys. These toys are valued as an omen for good, or rather as an index of the success in study which each may hope to attain. It is often an interesting and exciting time among the members of a school.

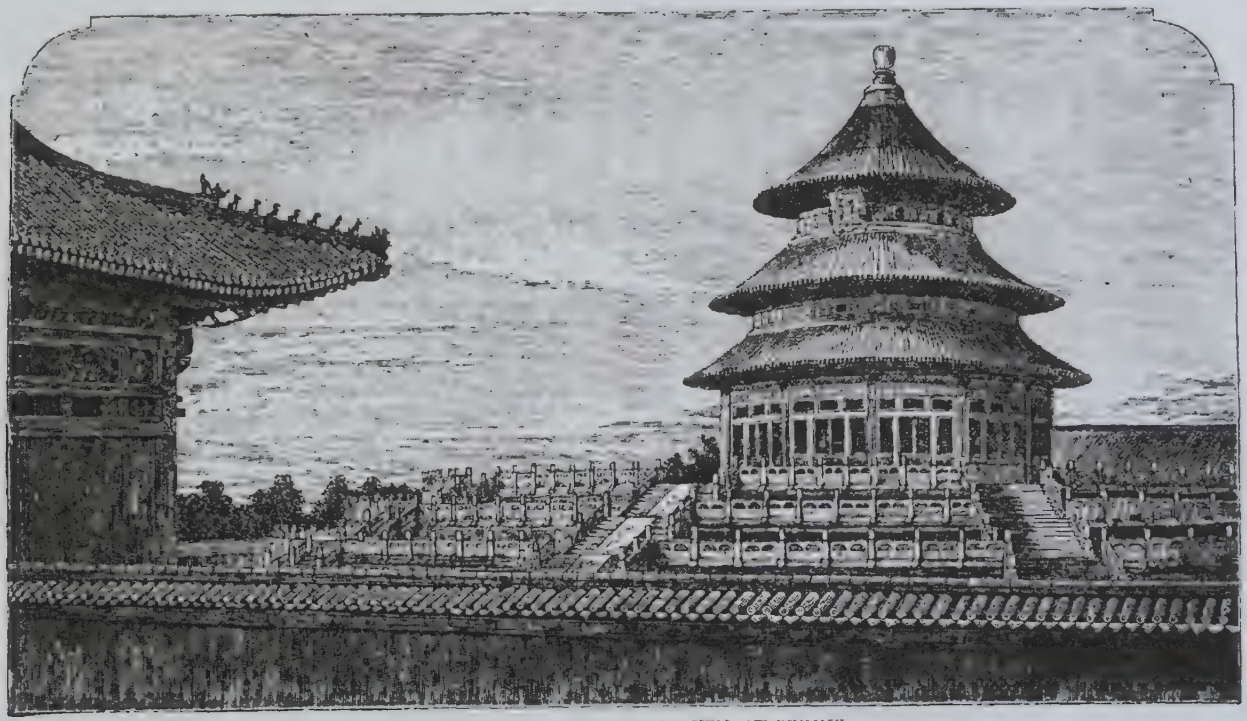
On a Chinese youth entering a school as pupil for the first time in any year, he is expected to bring with him two small candles, a few sticks of incense, and a small quantity of mock-money, which are to be lighted and consumed before a slip of paper, having some title of Confucius written upon it, the pupil making the usual prostration before it after these things have been lighted and while they are being consumed. This is called "entering school," or "worshiping the sage." One morning, some six years ago, a lad, dressed in his best clothes, marched into a free-school under the charge of a missionary, carrying, beside his books, three sticks of incense, two small candles, and a few sheets of mock-money, designed, in accordance with established usage, as an offering to the Chinese sage. It seemed that the teacher had neglected to inform his parents that in the mission school the sage was not worshiped. The lad was quietly told that the articles he had brought would not be used, inasmuch as those who studied the books of Jesus did not burn incense in honor of Confucius. Thus from earliest childhood the youth of China are taught to reverence their great countryman, Confucius.

THE WORSHIP OF SHANG-TE, AT PEKING.

Notwithstanding the silence of Confucius on the subject of Shang-te, his worship has been maintained, not, perhaps, in its original purity, but with marks of reverence which place its object on the highest pinnacle of the Chinese Pantheon. At the present day, the imperial worship of Shang-te, on the round hillock to the south of the city of Peking, is surrounded with all the solemnity of which such an occasion is capable. The altar is a beautiful marble structure, ascended by twenty-seven steps: a balustrade surrounds each terrace. On the upper of these three terraces are five tables or altars, on which the offerings to Shang-te are laid. This is the central point of attraction in this whole inclosure of a square mile, which contains thousands of beautiful trees and many subordinate buildings. On another terrace stands a magnificent triple-roofed circular structure, ninety-nine feet in height, which constitutes the most conspicuous object of the whole. On the day before the annual sacrifices at the Winter Solstice, the Emperor proceeds to the Hall of Fasting, on the west side of the south altar. Here he spends the night in watching and meditation, after first inspecting the offerings. The tablets to the Supreme Ruler of Heaven (*i. e.*, Shang-te,) and to the Emperor's ancestors are preserved in the chapel at the back of each altar. There are no images. Both these chapels are circular, and covered with blue glazed tiles. The south altar, the most important of all Chinese religious structures, has the following dimensions. It consists of a triple circular terrace, 210 feet wide at the base, 150 in the middle, and 90 at the top. The heights of the three terraces, upper, middle and lower, are 5½ feet, 6¼ feet, and 5 feet respectively.

At the time of sacrificing, the tablets to Heaven and to the Emperor's ancestors are placed on the top; they are two feet five inches long and five inches wide. The title is in gilt letters; that of Heaven faces the south, and those of the ancestors east and west. The Emperor, with his immediate suite, kneels in front of the tablet to Shang-te, and faces the north. The platform is laid with marble stones, forming nine concentric circles. The inner circle consists of nine stones, cut so as to fit with close edges round the central stone, which is a perfect circle. Here the Emperor kneels, and is surrounded first by the circles of the terraces and their inclosing walls, and then by the circle of the horizon. He thus seems to himself and his court to be in the centre of the universe; and, turning to the north, assuming the attitude of a subject, he acknowledges in prayer and by his position that he is inferior to Heaven, and to Heaven alone. Round him, on the pavement, are the nine circles of as many heavens, consisting of nine stones, then eighteen, then twenty-seven, and so on in successive multiples of nine till the square of nine, the favorite number of Chinese philosophy, is reached in the outermost circle of eighty-one stones. As might be expected, careful distinctions are made in the sacrifices. The animals ordinarily used for food by the ancient Chinese, and the fruits of the earth known to them, are almost all included. But productions recently introduced into the country are not offered. To Heaven alone is offered a piece of blue jade, cylindrical in shape and a foot long, formerly used as a symbol of sovereignty. But the great distinguishing sign of superiority is the offering of a whole burnt sacrifice to Heaven.

After the same style of building, and used as a part of the worship of Heaven and earth, is the Temple of the



THE SACRED ALTAR OF HEAVEN, AT PEKING.

Sun, at Peking. This temple has been dedicated by the Chinese to the sun as the great source of light and heat, and it has been put under the protection of the god of fire. Farmers frequent this temple in dull, cold weather, to pray for the sunshine to ripen their grain and fruit, and the people generally pray to this god for protection against fire. The fourth day of every month is a high day at this temple, and it is then crowded with worshipers. On this day, a band of music is provided, and, in addition to the ordinary priests of the temple, extra priests go about swinging incense, and conducting many other imposing services.

In the spring of every year, the Chinese pay great honors to agriculture. The Emperor proceeds to the park surrounding the Temple of Agriculture, at Peking, and in a plot of ground reserved for the purpose, and in the presence of the grandees of the empire, he guides the imperial plow, and uses the seed-planter, rake, etc.

After this, the Emperor and the attendant princes and officials proceed to the Temple of Agriculture, which is dedicated to *Shin-nung*, or the "Divine Husbandman," the fabulous originator of the art. Here bullocks, swine and sheep are offered in sacrifice, and prayers made to *Shin-nung*, and also to the god of the land, the grain, the ocean, the wind, the thunder and the rain.

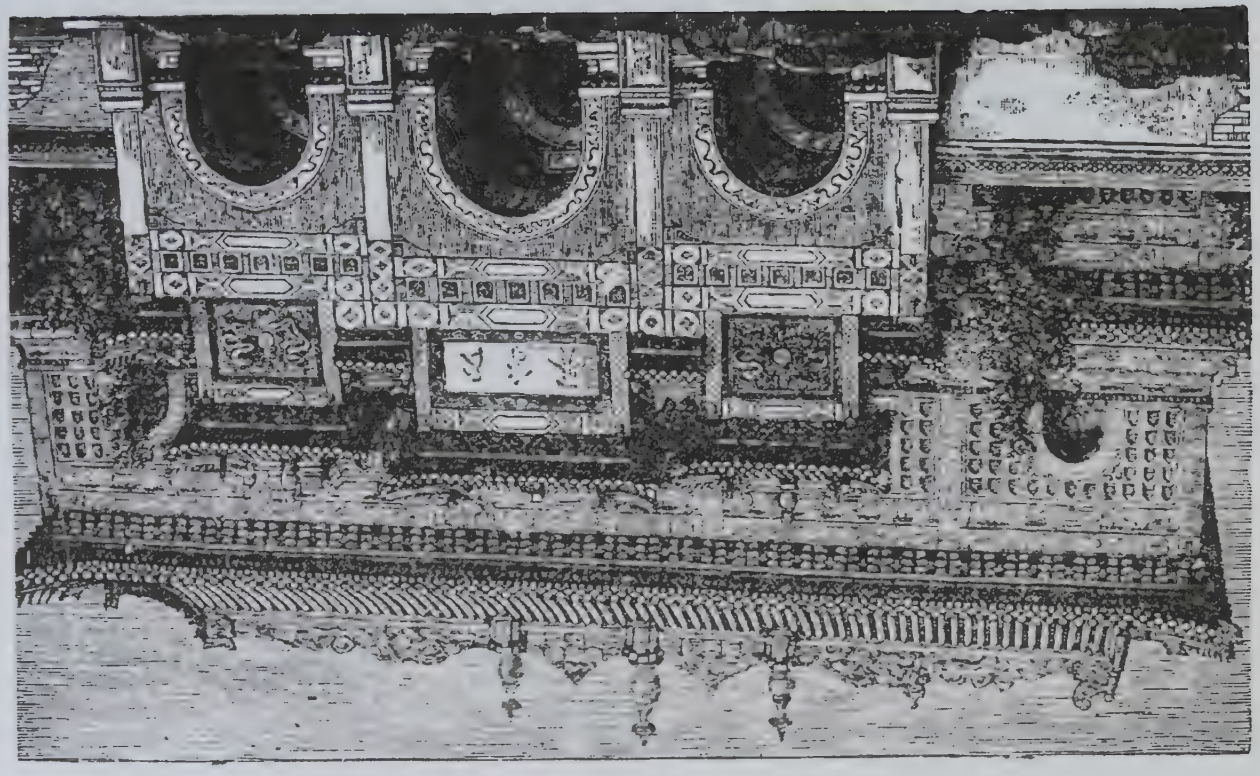
Similar plowing and worshiping are performed by the leading mandarins near the south gates of all the principal cities of the empire, after which the mandarins mount a platform, and calling around them the principal farmers of the vicinity, exhort them to the proper discharge of their duties as husbandmen. At the close of the addresses, they present to each of the farmers, who have been selected to receive them, certain presents or medals in the name of the Emperor, in order to encourage them.

Apart from the idolatrous worship, this conduct of the Emperor and his officials is very praiseworthy; but it is sad to know that while "GOD has not left Himself without witness among them in that He does good, and sends



TEMPLE OF AGRICULTURE, AT PEKING, CHINA.

them rain and fruitful seasons, filling their hearts with food and gladness," they yet do not recognize His existence and beneficence, but give His glory to others, and His praise to graven images.



TEMPLE TO CONFUCIUS.

The most important and sacred temple is that adjoining the tomb of Confucius in Shantung, on which all the art of the Chinese architecture has been lavished. The main building consists of two stories, the upper veranda surrounding which "rests on gorgeous marble pillars, twenty-two feet high, and about two feet in diameter, which at a distance appear as if huge dragons were coiled around them and hanging from the top. The tiles of the roof are of yellow, as in Peking, and the ornamentation under the eaves is covered with wire-work to keep it from the birds. Inside the building is the image or statue of Confucius, in a gorgeously-curtained shrine, holding in his hand a slip of bamboo, such as was used for writing upon in his days. The statue is about eighteen feet by six feet, and is life-like. Confucius was strong, tall and well-built, with a full red face, and large and heavy head. On the tablet is the simple inscription, 'The most Holy prescient Sage Confucius. His Spirit's resting-place.' On the east side are images of his favorite disciples, arranged according to the estimation in which he is said to have held them. The ceiling of the building is crowded with tablets, hung up in honor of the sage, each vying with another in extravagant praise. Before him, and also before his disciples, were the usual frames for sacrifices, and in front of these, beautiful incense-pots, beside them were several most interesting relics, such as vases, said to be of the Shang Dynasty, B. C. 1610, the work of which was superb. There were also two bronze elephants, reported to be of the Chow Dynasty, and a table of that same era of dark red-wood.

"On the west side are two temples; one in front, in honor of the father of Confucius, . . . and one be-

hind, in honor of his mother. . . . On the east side are temples to his five ancestors, and a large block of marble, whereon is a genealogical tree, giving all the branches of his family. . . . The building behind the grand temple is the temple in honor of his wife, in which was only a tablet and no image. The second temple behind that contained four tablets, erected by K'ang-he in his honor, one character on each, and the interpretation was: 'The perspicuous teacher of 10,000 kingdoms.' Here also are three pictures of the sage on marble; one an old man, full-length, rather dim, having no date; the second smaller, with seal characters on the side; the third and best, giving only his head and shoulders. These varied somewhat but were substantially alike. All of them have the mouth or lips open and front teeth exposed, and the full contemplative eyes. Immediately behind these are engravings on marble, illustrating all the chief incidents of his life, with appropriate explanations at the side. Of these there were altogether 120 slabs, which are built into the wall.

"The image of Confucius does not stand alone, but is surrounded by images of his principal disciples, while in a hall at the back of that dedicated to him are ranged those of his ancestors Occasionally different emperors have visited his tomb in Shantung, at which times the imperial pilgrims have worshiped with extraordinary solemnity at his shrine in the adjoining temple. K'ang-he, the most celebrated both as a ruler and a scholar of the emperors of the present dynasty, went on such a pilgrimage, and 'set the example of kneeling thrice and each time lying his forehead thrice in the dust before the image of the sage.'

"In the eighteen provinces there are 1,500 temples dedicated to his worship, where on the first and fifteenth

days of each moon, sacrificial services are performed before him, and once in the spring and autumn the local officials go in state to take part in acts of specially solemn worship. According to the *Shing meaou che*, or 'History of the Temples of the Sage,' as many as six bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer and 2,700 hares are sacrificed on these occasions, and at the same time 27,600 pieces of silk are offered on his shrine."

We have before mentioned the examination of candidates for civil service in the classics. It will be of interest now to give more in detail on these examinations.

EXAMINATIONS IN THE SACRED BOOKS.

Dr. H. M. Field tells us of the Examination Hall that, in the eastern quarter of Canton, is an inclosure of many acres, laid off in a manner which betokens some unusual purpose. The ground is divided by a succession of long, low buildings not much better than horse-sheds around a New England meeting-house in the olden time. They run in parallel lines, like barracks for a camp, and are divided into narrow compartments. Once in three years this vast camping-ground presents an extraordinary spectacle, for then are gathered in these courts, from all parts of the province, some 10,000 candidates, all of whom have previously passed a first examination, and received a degree and now appear to compete for the second. Some are young, and some are old, for there is no limit put upon age. As the candidates present themselves, each man is searched, to see that he has no books, or helps of any kind, concealed upon his person. He is then put in a stall about three feet wide, just large enough to turn round in and as bare as a prisoner's cell. There is a niche in the wall, in which a board can be placed for him to sit upon, and another niche to support a board that has

to serve as breakfast-table and writing-table. This is the furniture of his room. Here he is shut in from all communication with the world, his food being passed to him through a door, as to a prisoner. Certain themes are then submitted to him in writing on which he is to furnish written essays, intended generally, and perhaps always, to determine his knowledge of the classics. It is sometimes said that these are frivolous questions, the answers to which afford no proof whatever of one's capacity for office, but it should be remembered that these classics are the writings of Confucius, which are the political ethics of the country, the very foundation of the government, without knowing which, one is not qualified to take part in its administration.

The candidate goes into his cell in the afternoon, and spends the night there, which gives him time for reflection, and all the next day and next night, when he comes out, and after a few days is put in again for another trial of the same character, and this is repeated a third time; at the end of which he is released, and his essays are submitted for examination. Of the 10,000, only 75 can obtain a degree—not one in a hundred! The 9,925 must go back disappointed, their only consolation being, that after three years they can try again. Even the successful ones do not thereby get an office, but only the right to enter for a third competition, which takes place at Peking, by which of course their ranks are thinned still more. The few who get through this threefold ordeal take a high place in the literary class, from which all appointments to the public service are made. Here is the system of examination complete. No trial can be imagined more severe, and it ought to give the Chinese the best civil service in the world.

ANECDOTES OF STUDENTS.

HOW MENCIUS'S MOTHER INCITED HER SON TO STUDY.

During the Chow dynasty (B. C. 1122–225), Mencius, at the age of three years, lost his father. His mother, whose name was Sin, was a woman of distinguished worth and virture. Mencius went to school, but soon threw aside his books and returned home. His mother was very much incensed at this course, and taking a knife, cut the web of cloth she was weaving, saying: "My son, your desisting from your studies is like my cutting this web." Mencius, trembling with apprehension, returned to school and studied with diligence, nor did he intermit his literary pursuits until he became a *worthy*, next in rank to the sage Confucius.

HOW A TIRED STUDENT WAS LED BACK TO HIS STUDIES.

In the time of the Tang dynasty (620–906 A. D.) Lei Peh, while yet young, and before he had completed his studies left school and started for home. On the road he saw an old woman engaged in grinding away on an iron pestle. Peh inquired why she was thus grinding the pestle? She answered: "*I want to make a needle.*" He was surprised at her words, and influenced by them, returned to school, and studied with most assiduous application. He finally became a member of the Imperial college at the capital.

THE LITTLE SAGE WHO HID FIRE TO LIGHT HIS LAMP.

Probably between 479–501 A. D, lived Y'su Yung, who when he was only eight years old, was so fond of study, that his parents were afraid he would impair his eyes by his diligence. They therefore forbade him the use of books, but he would not obey them. Constantly he hid fire

until his parents had retired to rest, when he would light his lamp and study. He took his clothes, and the coverlet of his bed and hung them up over the window of his room, lest the light escaping through it, should be seen by some one of the family. In this way his name became very widely celebrated as a scholar. At home and abroad the people called him "*the little sage.*" At the age of twelve he became a high officer of government, and was afterward promoted to the Superintendency of the Offering of Wine.

AN EXAMPLE OF A STUDIOUS ANCESTOR.

Fan Shun Jin, in the Sung dynasty, day and night was diligent in study. He was in the habit of placing his lamp within the curtains of his bed, and thus studying till past midnight. Afterward, he became a very distinguished officer. His wife preserved the curtain, which, at the top, had become black by the soot. Occasionally she would bring it forth, and show it to her children and grandchildren, saying, "*Your father and grandfather, when he was a boy, was very studious. Here are the marks of the smoke of his lamp.*"

THE STUDENT WITH A ROUND STICK FOR A PILLOW.

During the Sung dynasty, Sie Ma Wan, when a boy, whether he was moving about or at rest, in all his conduct was dignified and decorous, like a perfect old gentleman. At seven years of age he heard an explanation of the classic called "Spring and Autumn." He was very much pleased, and, having returned home, conversed with the members of his family in such a manner as to show that he understood its principles. He was accustomed to use a round block of wood for a pillow. When he became sleepy, and fell into a doze, this pillow

would roll a little and awaken him. Once awakened, he would apply himself to his studies again with vigor. He finally became an object of worship, his tablet being placed in the temple of Confucius.

THE STUDENT WITH A HOLE IN THE WALL.

In the Han dynasty, which began about 205 B. C., and ended about 25 A. D., lived Kwang Hung, who was very indigent. Though very fond of books, he was destitute of the means of purchasing oil. His neighbor, in the adjoining house, had candles; but the light could not penetrate through the wall. Hung therefore made a hole in it, in order to procure rays of light by which he could prosecute his studies. In the city, a wealthy man, whose surname was Great, had a large number of books. Hung was anxious to work for him, though not for the purpose of receiving wages. He only desired the privilege of reading the rich man's books as his pay. Mr. Great was so much interested in the proposal and in the man that he gave him some of his books as his wages. Hung became a very learned man, and finally obtained the office of prime minister.

With stories like these the Chinese encourage the people to study the sacred books. Besides the gods above mentioned there are hundreds of others, gods of occupations, professions and callings; gods of literature, of art, of play-acting, of gambling, and a host of others are found everywhere.

CHAPTER XXV.

HOME-LIFE UNDER CONFUCIANISM.

A man do good, he go to Joss; he no do good, very much bamboo catchee he.—THE FAMOUS HOWQUA'S REPLY TO AN AMERICAN SEA-CAPTAIN.

ONE of the most prominent features of the Chinese religion is the excessive reverence that is paid to parents. We remember the commandment of old, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." The Chinese have long lived in their land; they have outlived the kingdoms of Persia, Egypt, Judea, Babylon, Greece and Rome. It certainly seems as if this were a fulfillment of the promise of God, that, as they honor their parents, so are they permitted to live long in their land. This reverence for parents, while living and after death, is found among other nations; but nowhere is so great stress laid upon this part of duty as in China.

The ancient ritual on filial duty directs that, during the lifetime of his parents, a son should not go abroad, or, if he do so, then to a fixed place. When at home, he should rise with the first cock-crow, and having washed and dressed himself carefully, should inquire what the wishes of his parents are as to the food they would eat and drink. He should not enter a room unless invited by his father, nor retire without permission; neither should he speak unless spoken to. When leaving the house, he should report himself, and on returning should

make his presence known. He should be regular in his amusements, attentive to his calling, constant in speech, and avoiding all reference to old age. This last is a point strongly insisted upon, and every boy has held up to him as an example to be followed the conduct of Laou



CHINESE SITTING-ROOM.

Lai tsze, who, fearing that the recognition by his parents of the fact that he was seventy years old would remind them of their own great age, used to dress himself in a child's frock, and play about the room like an infant!

"Of all things," said Confucius, "which derive their natures from Heaven and earth, man is the most noble;

and of all the duties which are incumbent on him, there is none greater than filial obedience; nor, in performing this is there anything so essential as to reverence one's father; and, as a mark of reverence, there is nothing more important than to place him on an equality with Heaven. Thus did the noble Duke Chow. Formerly, he sacrificed on the round altar to the spirits of his remote ancestors, as equal with Heaven; and in the open hall he sacrificed to Wān Wang (his father), as equal with Shang-te."

Repeatedly, throughout the teachings of the sage and of Mencius, reference is made to ancestral worship. Yet, it did not originate with Confucius, for he but handed down a more ancient form of worship. Confucius merely revived that. Really, Confucius cared very little about worship of any sort; his system was of the earth, earthy. All the worship of modern Confucianism is the addition of later days. Whatever of worship or of strictly religious teaching is to be found in Confucius's writings is there because of some connection with government or moral teachings. The idea of filial piety is carried up to the government. The common people must respect and obey the officers as fathers; lower officers must look upon the higher officers as fathers; and all must look to the Emperor as father. He, in turn, must look upon his people as his children. Thus the paternal idea prevails.

WORSHIPING THE TABLET.

Almost every Chinese house has either a "hall of ancestors" or at least a closet, where the ancestral tablet is kept. The tablet is called Shin Chu, meaning *house of* the spirit. It is made of wood, and is generally about twelve inches high and three inches wide. The wood is generally fragrant, and parts are elaborately carved. It con-

sists of three pieces, a pedestal and two upright pieces. Often a place is cut in the back, in which pieces of paper containing the names of ancestors are inserted. Every day before this tablet incense and paper prayers are burned. The prayers are written upon the paper, and the Chinese believe that when the papers are burned they go to their dead fathers and mothers. These are not prayers *for* these dead parents, but prayers *to* them. They believe that each man has three souls, one of which at his death goes to Heaven, one remains with the body in the grave and one returns home and lives in the ancestral tablet. In April of each year a day is selected, when especial worship is paid at the graves. Every man, woman and child hastens away to the family tombs, taking offerings and candles to worship at the graves. To neglect this ceremony is counted a slight to one's dead parents.



ANCESTRAL TABLET



A CHINAMAN BURNING PRAYERS INSTEAD OF SAYING THEM

The following translation of a prayer offered at the tomb shows that it is a real worship which is given:

"TANKWANG, *12th Year, 3d Moon, 1st Day.*

"I, Lin Kwang, the second son of the third generation, presume to come before the grave of my ancestor, Lin

Kung. Revolving years have brought again the season of spring. Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate, I pray that you will come and be present, and that you will grant to your posterity that they may be prosperous and illustrious. At this season of genial showers and gentle breezes, I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. Most reverently, I present the five-fold sacrifice of a pig, a fowl, a duck, a goose, and a fish; also, an offering of five plates of fruit, with libations of spirituous liquors, earnestly entreating that you will come and view them. With the most attentive respect, this announcement is presented on high."



BRINGING HOME ONE OF THE SOULS OF A DEAD MAN IN HIS CLOTHES.

To a Chinaman there is no greater sin than to neglect the worship of an ancestor; no greater calamity can happen than that he should die and be buried away from his native land. Almost every steamer that crosses the Pacific from America carries one or more preserved bodies of Chinamen, taking them home to be buried.

CEREMONY OF TURNING THE BRIDGE-LADDER.

After the dead body has been laid out, this singular custom is observed in many families. Sometimes those families which have no married or betrothed daughters do not practice it on the death of its head. The married daughters are expected then to return home.

Several Taoist priests are employed to prepare the "bridge-ladder" and aid in the celebration of the ceremony at the expense of the son-in-law or sons-in-law of the deceased. A post seven or eight feet high is placed in a socket or frame standing on the ground. Into holes made in the sides of this post are fastened several bamboos two or three feet long. These sticks project outward and upward a little from the post. Sometimes



CEREMONY OF TURNING AROUND THE BRIDGE LADDER.

these sticks amount to several tens. The longer ones are placed toward the bottom and the shorter ones toward the top, the lowest tier being three or four feet from the ground. At the extreme outer end of each is suspended by a wire a kind of glass cup containing oil and wicking, the whole constituting a lamp. On the top of the post is placed a candle. Into a hole, about three feet from the ground, made in the upright post, is inserted a pole projecting at a right-angle, some two or three feet longer than the longest of the sticks having lamps at their ends.

This "bridge ladder," is placed in the middle of the room. On one side of the room is placed a table having candles and incense on it. On the wall or partition of the room by this table are suspended one or two large paper hangings, relating to the infernal regions. The body of the deceased is lying on one side of the room, or, if there is an adjoining room which can be used it is placed in that.

When everything is ready, the ceremony is commenced by lighting the lamps and candle on the "bridge-ladder," as well as the candles and incense on the table. The priests chant their liturgy amid the noise of cymbals. The married daughter comes forward, having a white cotton cloth bound about her head, partially concealing her eyes, or she holds to her eyes a white cotton cloth much as one would a handkerchief while crying. The eldest son of the deceased, if there be a living son, now advances and taking hold of the end of the long pole pushes gently against it. The post turning on its socket, the entire "bridge-ladder" moves. The wife of the eldest son, his younger brothers and their wives, the married daughter of the deceased and her children, etc., now fol low, slowly, the elder brother as he turned around the "bridge-ladder" for a few times.

In case there is no son a married or affianced daughter leads the company. During the period that this "bridge-ladder" is thus made to revolve, all of the party join in loud lamentation and wailing. Their outcry, taken in connection with the chanting of the priests and the noise of the cymbals, make a very confused hubbub and tumult of voices and sounds. These, together with the sight of so many lamps and candles burning brightly in broad daylight, produce a very singular spectacle for the foreign beholder, which, once seen, will not be quickly forgotten.

The object of this performance with the bridge-ladder is to lighten and assist the deceased on his way. It is called "*bridge-ladder*" because it is fancied to resemble a bridge and a ladder. The bridge would aid the dead to pass rivers, and the ladder would help him to climb steep places, should he meet such impediments in his journey.

With this extreme reverence for the dead, of course, there can be no question but that the Chinese hold most determinedly to the belief in a future life. In reality, the whole character of Buddhism in China is shaped by this. Buddhism has no distinct teaching of an immortal life; and when it was brought to China, it gained no acceptance until the blank, despairing tenets of the Nirvana was changed into a bright, cheerful Paradise of the Blessed Dead. Examination will show that the Buddhism of China and the Buddhism of India very little resemble one another, and, if we mistake not, the difference grew out of the belief in a future life, which is a prime teaching in the Chinese faith.

The worship of ancestors enters into all the home life, manners and customs of the entire Chinese people.

WORSHIP OF ANCESTORS AT A WEDDING.

The tablets of the family are arranged on a table standing in the back part of the reception-room, or in a shrine placed on the table. Incense and candles, arranged, according to custom, near the tablets, having been lighted, the bridegroom and his bride kneel down three or four times before the tablets, the wife being on the right-hand side of her husband. While on their knees, at each kneeling, they bow their heads down toward the ground once. On rising to their feet they change places, and then kneel down three or four times again, and bow



CHINESE MARRIAGE PROCESSION.

their heads as before in front of and toward the tablets. They now arise, and two chairs are placed before the table which contains the incense, candles and tablets. If the paternal grandparents of the groom are living and present, they take their seats in the chairs, the grandmother being on the right hand of the grandfather, with their faces turned away from the table or toward the front part of the room. In case either has deceased, the tablet which represents that person is placed in the chair which he or she would have occupied if living. The bridegroom and bride advance, and kneel down three or four times before them, bowing their heads toward the ground as in worshiping the tablets. They then arise, and, having changed positions, kneel down and bow again three or four times. The parents of the groom then take their seats in the chairs, and the ceremony of kneeling and bowing is repeated, in like manner, the customary number of times. While the bride is on her knees, her new mother usually arranges some costly ornaments in her hair, as gold or pearls, or gives her some valuable finger-rings, if able to afford the expense of such; or, if poor, she presents her with such head ornaments as she can afford. The women who assist the bride in performing these ceremonies improve



WORSHIP OF ANCESTORS AT A WEDDING.

the opportunity to offer tea to her parents at this period, and are rewarded for their attentions with a present of money on the spot. In case either parent is dead, the ancestral tablet for that person is placed in the chair, as in the supposed case of one of the grandparents having deceased. The paternal and maternal uncles and aunts of the groom, if present, in the order of their seniority, now take their turns of being worshiped by the couple. Oftentimes, these relatives will not sit, but content themselves to stand during the worship rendered them. Standing, on these occasions and during the reception of these honors, is regarded as a mark of humility.

MOTHER, GODDESS OF CHILDREN.

Married but childless women twice a year go to the temple of Mother, taking incense and candles to burn before her image. They come to the temple to get a shoe which is to represent the goddess in their homes. They declare that if the goddess will give them a male child, they will render thanksgiving to her. They do not cherish the slightest desire to have a female child.

The Chinese classics say:

"When a son is born,
He sleeps on a bed;
He is clothed in robes;
He plays with gems;
His cry is princely loud!
But when a daughter is born,
She sleeps on the ground;
She is clothed with a wrapper;
She plays with a tile;
She is incapable either of evil or good;
It is hers only to think of preparing wine and food,
And not giving any occasion of grief to her parents!"

This is an accurate expression of the Chinese prefer-

ence for a male child. Indeed, a very great many of the Chinese mothers and fathers drown their girl babies when they are but a few hours old, rather than keep them.

Whenever a child is born, the mother takes to some temple two shoes, just like the one she has been worshiping as the representative of "Mother" at home. Just before a child is born the husband and wife offer gifts as a propitiation to two female demons which are supposed to seek to destroy the mother at the birth of her child. A priest is called in to recite classics appropriate to the occasion. Sometimes several live crabs are turned out into the streets to take the evil spirits with them, and other curious devices are employed.



CHINESE BABY IN ITS CRADLE.

TEACHING A CHILD TO WORSHIP IDOLS.

From childhood, the Chinese are accustomed to worship idols and ancestors. Family parties may often be seen

in the temples; grandmothers and mothers teaching the little ones to bow down to idols. Here is a description given by an eye-witness. He was introduced into an idol temple, and stood in the back part of the great hall, where the chief idols are placed, and from thence he could watch what went forward. Soon a well-dressed lady came in with her three children, of about seven, five and three years of age. The two elder boys ran forward, and bowed down before the idol in the usual way, and then called their little brother to come forward also and do as they had done. But this was evidently his first visit to the temple; for the little fellow was very much frightened at the sight of the idol. The mother then dragged the child into position, and standing behind and holding him fast by both arms, forced him to bow slightly three times, and then adroitly slipped out of her sleeve some toys and sweets, which she gave the child, saying that the god had given him these nice things because he was a good boy; and she told him to thank the idol, which he did with great heartiness.



TEACHING A CHILD TO WORSHIP.

When the child grows up, and is able to see through such tricks, the priest has taken the mother's place, and, by carefully-concealed deceits, manages to delude him into believing just what it may be thought best to teach him.

THE GOD OF THE KITCHEN.

There is another important object of Chinese worship, whose place of abode is in the kitchen. His name is Tsz-min; foreigners call him "god of the kitchen." Incense and candles are burned before the kitchen-god on the first and fifteenth days of each month. To represent this god, the poorer people use simply a piece of red paper, with the god's name written on it. Generally, a sheet of



OFFERING SACRIFICE TO THE KITCHEN-GOD.

white paper is used, on which the likeness of an old man and woman has been stamped, together with pictures of fowls, dogs, buffaloes, etc., and tables. This paper is pasted to a board and suspended in the kitchen. The Chinese say that there are two objects of worship in every house, and these are the ancestral tablet and the kitchen-god. This god is supposed to have charge of

the family; and his duty is to keep a strict watch over all the members of it. This he must do, because, at the end of each year, he has to make a report of the year's conduct to the great god Yuh-Hwang, the "Pearly Emperor, Supreme Ruler," who rules in Heaven over all the lesser gods. Five days before the Chinese New Year, this kitchen-god is supposed to leave every house and ascend to Heaven, to make his yearly report.

On the day before his supposed departure, feasts are offered to him, and more than usual honors paid him, in the hope that he may be bribed to give a good account. At the exact time of his departure, fire-crackers are let off, incense burned, and worship offered, in order that he may start on his long journey in a good temper, and with as much dignity as possible. His return is expected, and he is received with the same marks of respect which attend his going away.

Every shop-keeper, banker and merchant has a piece of red paper, on which the words "god of wealth" are written, pasted on his wall. Seldom do they make an image of this god. Incense and candles are burned, and prayers are offered daily. Often, after the festivals of this god, mock-money and mock-clothing are burned for the benefit of the spirits of beggars in purgatory.

THE STORY OF MA-CHU, GODDESS OF THE SAILORS.

She was the daughter of a man who, with his sons, was engaged on the ocean in the pursuit of a living. He was born during the Sung dynasty, and lived in the Hing Hua prefecture of the province of Fuh-kien. One day, while she was engaged in the employment of weaving in her mother's house she fell asleep through excessive weariness, her head resting upon her loom. She dreamed that she saw her father and two brothers on their separate

junks in a terrific storm. She exerted herself to rescue them from danger. She immediately seized upon the junk which contained her father, with her mouth, while with her hands she caught a firm hold upon the two junks which contained her two brothers. She was dragging them all toward the shore when, alas! she heard the voice of her mother calling to her, and, as she was an obedient girl, forgetting that she held her father's junk in her mouth, she hastily opened it to answer her mother. She awoke in great distress and, lo! it was a dream, but not all a dream, for in a few days the news arrived that the fleet of junks had encountered a dreadful storm, and that the one in which her father was had been wrecked, and he had perished, while those in which her brothers were had been signally rescued. The girl knew that she had been the means of the salvation of her brothers, and that opening her mouth to answer her mother's call was the occasion of her failure to rescue her father's vessel. This girl became, as the result of her dream, one of the most popular objects of worship in the empire.

The emperors of China have, at different times since her death, conferred various high-sounding titles upon her, some of which seem blasphemous. She is called "*Queen of Heaven*" and "*The Holy Mother in the heavens above.*" One is often reminded by the titles given her and the worship and honors paid her, of the titles which are given to the mother of Jesus by the authority of the Pope of Rome. Sailors often take with them some embers or ashes which they obtain from the censer before some popular image of the goddess. These ashes they carry about their person in a small red bag, or they suspend them about the junk in convenient places, or they put them in the censer before the image of that which they worship. When there is a violent storm, and there seems but little

hope that the junk will outride it, the sailors all kneel down near the bow with incense in their hands, and call out in doleful and bitter tones upon *Ma-Chu* to send deliverance. In case they reach the port without shipwreck, they are bound to offer her an especial thanksgiving of food, with or without theatrical plays in her honor, according to their vow.

Thus we have seen that the Chinese, though standing high above other Asiatic nations in point of civilization, are yet as idolatrous as any. Buddhism and Taoism have somewhat lessened the hold of Confucius upon the great Chinese nation; and Christianity and western civilization have done much toward introducing a new order of things in China.

THE GOD OF GAMBLING OUTWITTED.

A lady living in China narrates the following Chinese myth:

A gambler once went to a temple, to secure the help of a certain god therein. His luck had been bad, and he was unable to bring any oblation besides incense and paper money; but he promised that, if the god would help him to win a certain sum, he would then bring a thank-offering having ten feet. The god reckoned the sorts of tribute usually paid to him; and, as the feet of a pig, a kid and a duck would together make ten, he supposed that these were the animals that would be laid upon



GOD OF GAMBLING.

his altar, should the gambler succeed. So he favored the gambler, and caused him to gain even more than the stipulated sum. The gambler fulfilled the letter of his promise by laying a single crab on the altar. The god was very angry at being thus duped, and thenceforth exerted so unpropitious an influence in the gambler's affairs that he went and ascertained through a spirit medium the cause of his misfortunes. Again he came with fair words, promising that, if the god would once more grant his aid, he should have a whole pig as compensation. The god was mollified, and again favored the gambler, so that his winnings were large. He brought the pig as a thank-offering. It was a fine, strong one; but it was alive, and not in a condition in which it would be edible for either gods or men. While the god looked in astonishment at this departure from the established customs in the payment of a vow, the gambler fastened the pig by a strong rope to the leg of the throne on which the god sat, and began to light the fire-crackers, by which an offering is announced. The explosion of the fire-crackers frightened the pig, so that it ran away dragging both god and throne after it, till both were upset and broken. Thus the astute gambler outwitted the honest god.

CHAPTER XXVI.

BUDDHA, THE "LIGHT OF ASIA."

The Saviour of the World,
Lord Buddha—Prince Siddartha styled on earth—
In Earth and Heavens and Hells Incomparable,
All-honored, Wisest, Best, most Pitiful;
The Teacher of Nirvâna and the Law.

EDWIN ARNOLD.

Je n'hésite pas à ajouter que, sauf le Christ tout seul, il n'est point, parmi les fondateurs de religion, de figure plus pure ni plus touchante que celle du Bouddha.—BARTHELEMY SAINT-HILAIRE.

WE now come to the study of the last of the systems of idol worship, Buddhism. This is one of the most interesting of all. It stands at once nearest to and farthest from Christianity. In its extent, it is the greatest religion of the world. It includes four-tenths (nearly one-half) of all the world's population. The following figures indicate the comparative strength of the different existing religions:

Parsees, . .	150,000.					
Jews, . . .	7,000,000	(being about		½	per ct.	of total).
Greek Church, .	75,000,000	"	"	6	"	"
Roman Catholics,	152,000,000	"	"	12	"	"
Other Christians,	100,000,000	"	"	8	"	"
Hindus, . .	161,200,000	"	"	13	"	"
Mohammedans, .	155,000,000	"	"	12½	"	"
Buddhists, .	500,000,000	"	"	40	"	"
Not included in the above, Fetichists, etc., .	100,000,000	"	"	8	"	"
Total, .	1,250,350,000			100	"	

It must be remembered, however, that very few of the 500,000,000 of Buddhists are Buddhists only. Many of the Chinese Buddhists are Confucianists and Taoists as well. Many of the Ceylonese (or rather Singhalese) Buddhists are devil-worshipers and star-worshipers as well. So, also, one often sees in the Buddhist temples of Japan the Shinto symbols. Indeed, the rapid and wide growth of Buddhism is due to the readiness with which it tolerates other religions. To write the history of Buddhism is to write the history of the hopes, and aspirations, and most sacred feelings of nearly one-half the human race of modern times. Buddhism has been received by both very savage and very civilized peoples—the wild Nomad hordes of the cold northern lands of Tartary, Thibet and Nepal; the cultured Chinese and Japanese, and the quiet Siamese, Burmese and Ceylonese.

A religion of such wide acceptance by nations and individuals of such different characters and circumstances, and which has controlled the destinies of thousands of millions of souls during nearly twenty-three hundred years, and which comes nearest to Christianity in the purity of its morals and the benefits it proposes to confer upon the human race, is certainly worthy of very careful attention. In studying it we must carefully avoid either a wholesale condemnation or an unqualified approval; we must recognize that there are both good and evil in it. It is to be remembered, also, that we can only look upon Buddha's teachings after the lapse of ages, and from this long distance the view is likely to be anything else than clear. Without a doubt the doctrines of Buddha have been so perverted, that he would scarcely recognize the religion that bears his name to-day. Then, too, being an Oriental religion, we Western people cannot study it under as favorable circumstances as the Eastern

people. Oriental religions can be seen best by Oriental eyes.

Buddhism is a reform upon Brahminism. It is of Hindu origin, and while it has but little sway in the land of its birth, it retains the Hindu cast in all its wanderings into other lands and its observances among other peoples.

THE STORY OF GAUTAMA, THE FOUNDER OF BUDDHISM.

In giving these legends of the life of Gautama, it should be stated that they are derived from the writings of Buddhists who lived long after Gautama was dead. They are to be received, of course, with that degree of credulity which would attend the legends of devoted disciples of any such teacher. Those who have studied Buddhism in its native land have collected these legends with great care, among whom one of the most careful authors is Rev. Spence Hardy, who has collected and commented on them with great candor.

At the end of the sixth century before Christ, a wise and good king reigned in the capital city of his country, Kapila-vastu, about one hundred miles north-east from the great city of Benares, in India. Around this city the snow-crowned, giant peaks of the Himalayas towered up in the clear blue of the Indian sky. The city was on the banks of an insignificant river, the Rohini. The people lived from the produce of their cattle and their rice-fields; they adhered to the Hindu religion. The wife of King Suddhodana was named Maya, because of her wondrous beauty. She was childless until her forty fifth year. Little Prince Siddartha was born under the shade of a satin-tree, in the year 552 B. C. In later years he was called the "Buddha." At this time, in addition to the name Siddartha, he received the name of Sakya-muni from his family, and that of Gautama from his clan.

Just as in the case of other famous men, many marvelous stories are told concerning his miraculous birth, and the precocious wisdom and power of the infant prince. At his birth, the legends say, ten thousand worlds were filled with light, the blind received their sight, the deaf heard, the lame walked, the imprisoned were set free, the trees burst forth in blossom, the air was filled with sweet songs of birds, and even the fires of hell were for the time being extinguished. On the fifth day after his birth, at the "name-choosing festival," 108 Brahmin priests met to select the most fitting name. One of them, the most learned in divination, predicted that he will be a "Buddha," who will remove the veils of sin and ignorance from the world. Gautama is the name by which he is most commonly known among the southern Buddhists. Buddha, or, more properly, the Buddha, means the Enlightened One, and is an official title, just as we say Jesus, the Christ, or the Anointed One. During his youth Gautama is noted for his prowess, and for teaching even his masters in the arts and sciences. He has, so the legends go on to say, most magnificent equipages and many servants. He is early married to his cousin. He devotes himself to study and meditation, and his relatives charge him with neglecting to train himself in manly exercises. Gautama, being told of their murmurings, appoints a day by beat of drum to prove his skill against all comers. At the trial he surpasses the cleverest bowmen, and exhibits wonderful strength and skill in his feats of horsemanship. In his twenty-ninth year, Gautama abandons his home to devote himself entirely to the study of religion and philosophy.

He had been accustomed to say, "Nothing is stable on earth, nothing is real. Life is like the spark produced by the friction of wood. It is lighted, and it is extin-

guished; we know not whence it came and whither it goes. It is like the sound of a lyre, and the wise man asks in vain from whence it came and whither it goes. There must be some supreme intelligence where we could find rest. If I attained to it, I could bring light to man; if I were free myself, I could deliver the world." With this hope, and being moved thereto by four incidents, he gave himself, as we have just said, to seeking the light of the world. These were but ordinary events, and yet they had a great effect upon Gautama.

GAUTAMA'S FOUR VISIONS.

One day when the prince, with a large retinue, was driving through the eastern gate of the city on the way to one of his parks, he met on the road an old man, broken and decrepit. One could see the veins and muscles over the whole of his body; his teeth chattered, he was covered with wrinkles, bald and hardly able to utter hollow and unmelodious sounds. He bent on his stick, and all his limbs and joints trembled. "Who is that man?" said the prince to his coachman. "He is small and weak, his flesh and his blood are dried up, his muscles stick to his skin, his head is white, his teeth chatter, his body is wasted away; leaning on his stick he is hardly able to walk, stumbling at every step. Is there something peculiar in his family, or is this the common lot of all created beings?"

"Sir," replied the coachman, "that man is sinking under old age; his senses have become obtuse, suffering has destroyed his strength, and he is despised by his relations. He is without support and useless, and people have abandoned him, like a dead tree in a forest. But this is not peculiar to his family. In every creature youth is defeated by old age. Your father, your mother,

all your relations, all your friends, will come to the same state; this is the appointed end of all creatures."

"Alas!" replied the prince, "are creatures so ignorant, so weak and foolish, as to be proud of the youth by which they are intoxicated, not seeing the old age which awaits them! As for me, I go away. Coachman, turn my chariot quickly. What have I, the future prey of old age—what have I to do with pleasure?" And the young prince returned to the city without going to his park.

Another time the prince was driving through the southern gate to his pleasure-garden, when he perceived on the road a man suffering from illness, parched with fever, his body wasted, covered with mud, without a friend, without a home, hardly able to breathe, and frightened at the sight of himself and the approach of death. Having questioned his coachman, and received from him the answer which he expected, the young prince said: "Alas! health is but the sport of a dream, and the fear of suffering must take this frightful form. Where is the wise man who, after having seen what he is, could any longer think of joy and pleasure?" The prince turned his chariot and returned to the city.

A third time he was driving to his pleasure-garden through the western gate, when he saw a dead body on the road, lying on a bier, and covered with a cloth. The friends stood about, crying, sobbing, tearing their hair covering their heads with dust, striking their breasts and uttering wild cries. The prince, again calling his coachman to witness this painful scene, exclaimed: "O woe to youth, which must be destroyed by old age! Woe to health, which must be destroyed by so many diseases! Woe to this life, where a man remains so short a time! If there were no old age, no disease, no death; if these

could be made captive forever!" Then betraying for the first time his intentions, the young prince said: "Let us turn back, I must think how to accomplish deliverance."

A last meeting put an end to his hesitation. He was driving through the northern gate, on the way to his pleasure-gardens, when he saw a mendicant, who appeared outwardly calm, subdued, looking downwards, wearing with an air of dignity his religious vestment, and carrying an alms-bowl.

"Who is this man?" asked the prince.

"Sir," replied the coachman, "this man is one of those who are called bhikshus, or mendicants. He has renounced all pleasures, all desires, and leads a life of austerity. He tries to conquer himself. He has become a devotee. Without passion, without envy, he walks about asking for alms."

"This is good and well said," replied the prince; "the life of a devotee has always been praised by the wise. It will be my refuge, and the refuge of other creatures; it will lead us to a real life, to happiness and immortality."

With these words, the young prince turned his chariot and abandoning his proposed ride returned to the city.

THE GREAT RENUNCIATION.

We now come to a most touching incident in Gautama's life. Moved by the visions of which we have just spoken, Gautama determines to seek the solitude of the hermit's hut. His life had been full of intense yearning which had never been satisfied. Not all the comfort and prosperity about him could drive away his desire to obtain peace. To him, life was a great enigma, and he determined to solve it. He was not dissatisfied, but, rather, unsatisfied. His determination to retire from active life

was, however, by no means easy. For his wife and his only son, Rahula, he felt the warmest affection. It was to be a difficult task to break these ties.

At midnight, he summoned his charioteer, Channa, to bring his horse to the palace gate. While Channa was gone to the stable, Gautama turned back to take a last look at his wife and child. The princess lay asleep upon her couch, surrounded with flowers, and her hand was embracing her little one. Gautama saw that he could not take the child up in his arms without disturbing the mother, and he was afraid that she might succeed in shaking his resolution, did she plead with him.

"So with his brow he touched her feet, and bent
The farewell of fond eyes, unutterable
Upon her sleeping face, still wet with tears;
And thrice around the bed in reverence,
As though it were an altar, softly stepped
With clasped hands laid upon his beating heart,
'For never,' spake he, 'lie I there again!'
And thrice he made to go, but thrice came back,
So strong her beauty was, so large his love:
Then, o'er his head drawing his cloth, he turned,
And raised the purdah's edge:

* * * * * * * * *

"Then, lightly treading where those sleepers lay,
Into the night Siddârtha passed: its eyes,
The watchful stars, looked love on him; its breath,
The wandering wind, kissed his robe's fluttered fringe;
The garden-blossoms, folded for the dawn,
Opened their velvet hearts to waft him scents,
From pink and purple censers; o'er the land,
From Himalaya unto the Indian Sea,
A tremor spread, as if earth's soul beneath
Stirred with an unknown hope; and holy books—
Which tell the story of our Lord—say, too,
That rich celestial music thrilled the air
From hosts on hosts of shining ones, who thronged
Eastward and westward, making bright the night—

Northward and southward, making glad the ground.
Also those four dread Regents of the Earth,
Descending at the doorway, two by two—
With their bright legions of Invisibles
In arms of sapphire, silver, gold and pearl—
Watched with joined hands the Indian Prince, who stood,
His tearful eyes raised to the stars, and lips
Close-set with purpose of prodigious love.
Then strode he forth into the gloom and cried,
'Channa, awake! and bring out Kantaka!'

"'What would my lord?' the charioteer replied—
Slow-rising from his place beside the gate—
'To ride at night, when all the ways are dark?'

"'Speak low,' Siddartha said, 'and bring my horse,
For now the hour is come when I should quit
This golden prison, where my heart lives caged,
To find the truth, which henceforth I will seek,
For all men's sake, until the truth be found!'"

Shortly after he had passed through the ponderous gate of the city—which, it was said, took a thousand men to open it—he was met by the evil god Mara. Mara knew that if Gautama proceeded, his power would be lessened and so he sought to turn him back. He said to Gautama: "Be entreated to stay, that you may possess the honors that are within your reach; go not! go not!" To this Gautama replied: "A thousand or a hundred thousand honors such as those to which you refer would have no power to charm me to-day; I seek the Buddhaship; therefore, begone, hinder me not." Mara left him in great anger, determined to foil him.

GAUTAMA BECOMES AN ASCETIC.

Gautama then exchanged his clothes with a poor passer-by, cut off his hair, and sent Channa, the charioteer back and became a begging, homeless hermit. Several

hermits had taken up their abode in the caves of the Vindhya mountains; here they were at once surrounded by the solitudes of nature and sufficiently near to a large city to get their supplies. After coming to these caves he attaches himself to a Brahmin teacher, and under his guidance seeks, by undergoing severest penances, to gain superhuman power. After a little, he withdraws by himself to the jungles, where he spends six years in fasting and self-mortification. His severity of self-control gains him great fame, and disciples gather about him. A fear that, lest after all his efforts should be fruitless and that he should die, having gone wrong, made him finally give up the attempt.

Now came the crisis of his life. The second struggle of Gautama was most intense. He wandered back to a village to get his morning meal. He sat down to eat it under a tree, known from that day to this as the "Bo-tree," or tree of Wisdom. There he remained through the long hours of that day, debating with himself what next to do. The philosophy he had trusted in seemed to be doubtful, the penance he had practiced so long had brought no certainty, no peace; and all his old temptations came back upon him with renewed force. For years he had looked at all earthly good as vanity, worthless and transitory. Nay, more, he had thought that it contained within itself the seeds of evil, and must inevitably, sooner or later, bring forth its bitter fruit. But now to his wavering faith the sweet delights of home and love, the charms of wealth and power, began to show themselves in a different light and to glow again with attractive colors. They were yet within his reach; he knew he would be welcomed back, and yet—would there even then be satisfaction? Were all his labors to be lost? Was there *no* sure ground to stand on? Thus he agonized in his doubt from the early

morning until sunset. But as the day ended the religious side of his nature had won the victory; his doubt had cleared away: *he had become a Buddha*, that is *an Enlightened One;* he had grasped, as it seemed to him, the solution of the great mystery of sorrow, and had learned at once its causes and its cure. He seemed to have gained the haven of peace, and *in the power over the human heart of inward culture, and of love to others*, to rest at last on a certitude that could never be shaken. He renounced his penances, and from that time declared that no good resulted from them. It was a grand theory of *self-salvation* that he had wrought out for himself—salvation by self-control and love—without any rites, ceremonies, charming priestly powers, without even the aid of the gods, man could save himself.

Like the later great reformer, Mohammed, Gautama the Buddha, had the most perfect confidence in himself, his convictions and his mission; this mission was "to set rolling the royal chariot-wheel of a universal empire of truth and righteousness." He went to Benares, and there, by teaching, sought to spread the knowledge of his method of reaching a perfect inward peace. In about three months he had gathered together sixty disciples; these he sends forth to preach his faith. He himself was accustomed to travel, preach and teach, except during the four rainy months, from June to October, when he remained in one place, instructing his declared disciples. Once he visited his old home, and his wife, Yasodhara, became one of his disciples; she was the first of the Buddhist nuns. Gautama died at the age of eighty years. His body was burned with much pomp, and his disciples contended for the unburned bones. They were divided in eight parts, and temple-mounds, called *topes*, were built over each.

THE "LIGHT OF ASIA" AND THE "LIGHT OF THE WORLD."

One cannot help comparing Gautama, the Buddha, and Jesus, the Christ. There is, beyond question, a great deal of both good and evil in Buddha's life and teaching.



IDOL OF BUDDHA. HIS IDOLS ARE USUALLY OF THIS SHAPE, PROPORTION AND POSITION, THOUGH INFINITELY VARIED IN SIZE AND QUALITY.

It is wise for us to recognize both good and evil, and to "hold fast to that which is good." We do not think that it is placing Buddha on too high a ground when we say

that he stands nearest to Christ of all the founders of religions. We must not confound the teachings of Buddha with the superstitious notions of his followers of to-day. The present Buddhism of Asia is but little like the Buddhism of Gautama's teaching. Further, we must strip off the legends, the additions of a later day, and seek to read the story of his life that lies beneath them. In addition to this, we must try to place ourselves in closest sympathy with our subject.

Thus we see the beauties of this life. Looked at in this way, we discover a great deal in Buddha's character to admire. Saint-Hilaire says (we give a free translation from the French): "His life has no stain His constant heroism equals his conviction; and if the theory which he extols is faultless, the personal example which he presents is irreproachable. He is the finished model of all the virtues which he preached; his teaching of self-denial, of charity, of an unchangeable mildness, do not for a single instant receive the contradiction of a different life. He abandons, at the age of twenty-nine years, the court of his royal father to become a devotee and a mendicant; he prepares silently his doctrines during six years of meditation and retreat; he extends his faith only by the power of speech and persuasion, during half a century; and when he dies in the arms of his disciples, it is with the serenity of a sage who has lived well, and who is assured that he has found the truth." It is not our purpose to compare here the teachings of Buddha and Christ, but simply the life. It is a comparison that we would make, and not a contrast. Buddha's self-denial for the world's good, his wondrously pure life, and the heavenliness of his manners and of some of his teachings greatly resemble those of Jesus Christ. Yet, after all, he stands a long way off. He is a light, it is true, yet but feebly shining

beside the light of the Sun of Righteousness. To Christ, Gautama is but

"As moonlight is to sunlight, and as water is to wine."

The Buddha was the son of a king; Jesus, the Christ, was the son of a carpenter. The Buddha grew up in the midst of the splendors of a court; Jesus, the Christ, was reared in a despised city, in an humble home. Yet the aspect of the Buddha is that of a disciple, a learner, an inquirer; that of the Christ is that of a master, a teacher. The Buddha seems rather to be a subject, and the Christ the king. The Buddha approaches the solution of the great problems of sin, suffering and death from below. He walks as one in a maze, with uncertain steps; he tries experiments; he goes from one teacher to another. Finally, of a sudden, comes the answer to the problems with which he has been puzzled; he throws the spectre with which he has been grappling. The Christ approaches the great and grave questions, that have been puzzling the world, as one who *has* the answers in his possession. He comes to teach, and not to learn; to settle, and not to disturb. There is no hesitating uncertainty about His words or steps as there is about the Buddha's. In meeting temptation, the Buddha shows weakness, where the Christ shows strength. The Buddha's life was long; the Christ's was short. The Buddha gave, undoubtedly, many wholesome precepts; but there is an element of kindly, self-forgetting love about the Christ's teachings that is absent from the Buddha's. Indeed, this is the emphatic point of superiority, that the Buddha kept constantly before his disciples *their* welfare; he taught how a man might deliver *himself* from suffering. The Christ makes self-salvation but a part of His disciples' work. The Buddha has next to nothing to say

about God; the Christ has all to say about God. The Christ seeks to show how man's life is attached to God at every point; he exhibits the true character of God, presenting a picture infinitely superior to that drawn by the hand of any of the founders of religions, or by the highest imaginations of the purest men. In brief, the Buddha's life and teachings were unquestionably good, but the Christ's unquestionably better. This will be more apparent as, in the following chapters, we study the working out of the Buddha's teachings. We shall see how much and how little they benefited the race. Let the test of time be applied to the answers he brought to the puzzling problems of sin, suffering and sorrow, and see if they have wrought out the good for which the Buddha looked, hoped and prayed. We shall see a partial success and a partial failure, and see the undoubted necessity of giving the knowledge of the Gospel to the nations who have known nothing better than that which Buddha had to tell.

CHAPTER XXVII.

THE BUDDHIST BIBLE, THE "THREE BASKETS," AND ITS TEACHINGS.

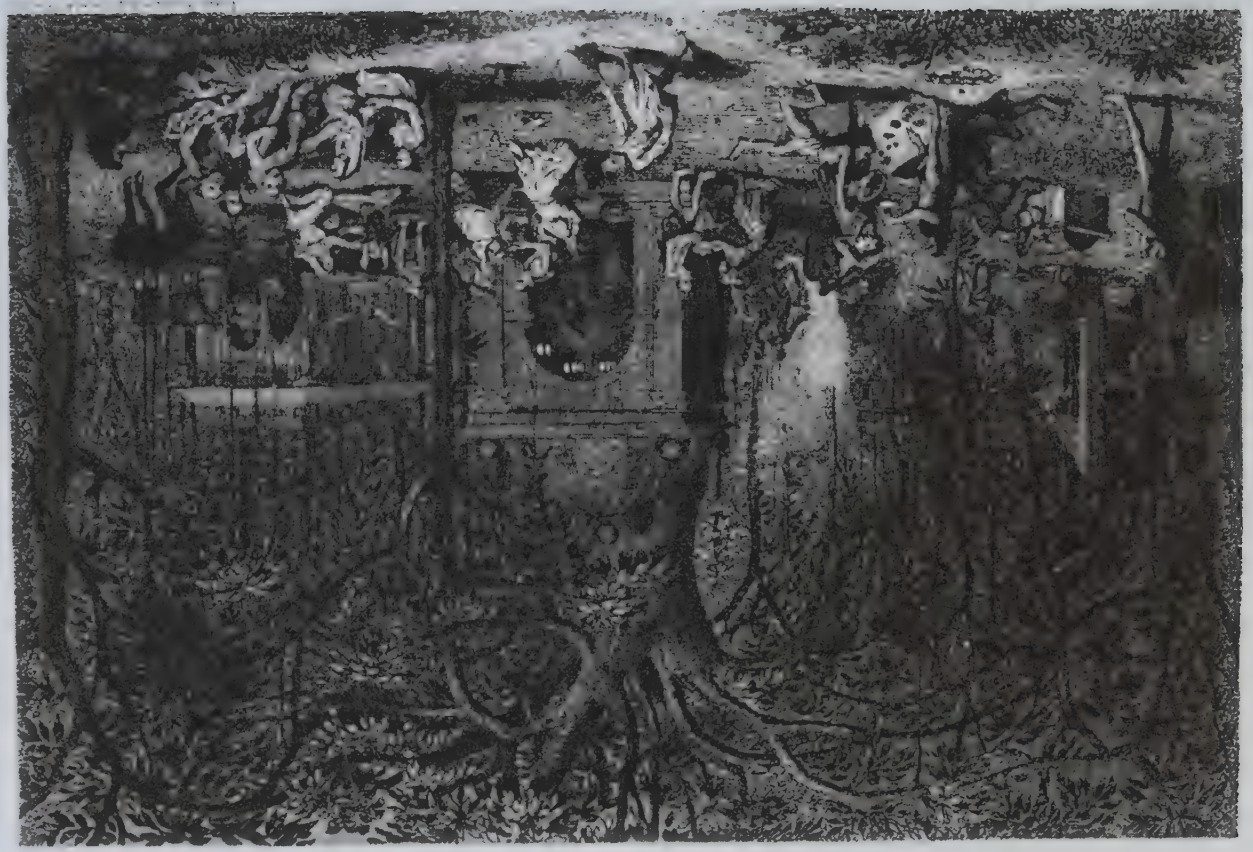
There is that in Buddhism, intelligible to the poor and the suffering, which has endeared Buddhism to the hearts of millions not the silly, metaphysical phantasmagorias of worlds of gods and worlds of Brahma, or final dissolution of the soul in Nirvāna. No, the beautiful, the tender, the humanly true, which, like pure gold, lies buried in all religions, even in the sand of the Buddhist canon.—F. MAX MÜLLER.

GAUTAMA had himself thoroughly worked out his system of religion. With regard to his teachings, we have more reliable information than in regard to his life. During his fifty years of teaching he had ample time to repeat over and over again to his disciples the principles of his faith. In the interval between Buddha's death and the reign of the Buddhist king, Asoka (in 307 B. C.), legends and stories of miraculous deeds multiplied about the narrative of Buddha's life. Gautama Buddha's teachings were committed to writing and commentaries were written upon these. To determine what were the genuine Buddhist sacred books, and what were apocryphal, a council was called by King Asoka. This king was to the Buddhists what Constantine the Great was to the early Christian Church. King Asoka said to the assembled priests, "what has been said by Buddha, that alone is well said." The canon of sacred books, as declared by this council, include the collection

called the Tripitaka, or "Three Baskets." These are to Buddhism what the New Testament is to Christianity; in these we find the orthodox belief. The first of these baskets is called the Vinaya, and contains all of Buddha's teachings that refer to morality; the second is called the Sutras, containing the sermons of Buddha; the third is called the Abhidharma, containing all that treats of philosophy and metaphysics. The general name, Dharma, or "law," is applied to the second and third Pitakas, or baskets. The first and second baskets each contain five separate works, and the third basket seven. In addition to these books the Buddhists look upon the commentaries and parables of the famous Buddhist missionary, Buddhaghosha, as of nearly equal value. These were written about 430 A. D. Still further, we have the work called the Dharma Pada, or "Footsteps of the Law." This is a book of Buddhist's morals, and Spence Hardy, one of the best writers on Buddhism, says that a collection of precepts might be made from this work, which in purity of morals could hardly be equaled by any heathen author. We now give a summary of Buddha's teachings on the more important topics as found in the Tripitakas.

THE BUDDHIST WAY OF SALVATION.

The method of salvation which was wrought out by Buddha has been admirably summarized by Rhys-David as follows: "So long as man is bound up by bodily existence with the material world he is liable to sorrow, decay and death. So long as he allows unholy desires to reign within him, there will be unsatisfied longings, useless weariness and care. To attempt to purify himself by oppressing his body would be only wasted effort; it is the moral evil of a man's heart which keeps him chained down in the degraded state of bodily life—of



union with the material world. It is of little avail to add virtue to his badness, for so long as there is evil, his goodness will only insure him for a time, and in another birth, a higher form of material life; only the complete *eradication of all evil* will set him free from the chains of existence and carry him to the 'other side,' where he will be no longer tossed about on the waves of the ocean of transmigration. But Christian ideas must not be put into these Buddhist expressions. Of any immaterial existence, Buddhism knows nothing. The foundations of its creed have been summed up in the very ancient formula probably invented by its founder, which is called *the Four Great Truths*. These are: 1. That misery always accompanies existence. 2. That all modes of existence (of men or animals, in earth and heaven) result from passion or desire (tantra). 3. That there is no escape from existence except by destruction of desire. 4. That this may be had by following the fourfold way to Nirvāna.

"Of these four prescribed stages called '*the Paths*,' the first is an awakening of the heart. There are few that do not acknowledge that no man can be really called happy, and that men are born to trouble as the sparks fly upward, but the majority glide through life filling up their time with business or with pleasure, buoyed up with ever-changing hopes in their mad pursuit of some fancied good. When the scales fall from their eyes, when they begin to realize the great mystery of *sorrow*, that pain is inseparable from existence, and that all earthly good leads to vexation of spirit, when they turn for comfort and for guidance to the Enlightened One, then they may be said to be awake, and to have entered the *first stage* of the Buddhist way of salvation. When the awakened believer has gone further, and got rid, first, of all *impure desires*, and then of all *revengeful feelings*, he

has reached the second stage; in the third he successively becomes free (1) from *all evil desires*, (2) from *ignorance*, (3) from *doubt*, (4) from *heresy*, and (5) from *unkindliness and vexation*. 'As even at the risk of her own life a mother watches over her child, her only child, so let him (the Buddhist saint) exert good-will without measure toward all beings.'"

The order here observed is very remarkable. The way to be freed from doubt and heresy lies through freedom from impurity and revenge, and evil longings of all kinds; or, in other words, if a man awakened to a deep sense of the mystery of sorrow wishes to understand the real facts of existence, wishes to believe not the false or the partly false, but the true altogether, Buddha tells him not to set to work and study, not to torture himself with asceticism or privation, but to purify his mind from all unholy desires and passions: right actions spring from a pure mind, and to the pure in heart all things are open. Again, the first enemy which the awakened believer has to fight against is sensuality, and the last is unkindliness. It is impossible to build anything on a foundation of mire; and the topstone of all that one can build, the highest point he can reach, the point above purity, above justice, above even faith, is, according to Buddha, *universal charity*. Till he has gained that, the believer is still bound; he is not free; his mind is still dark. True enlightenment, true freedom, are complete only in love.

The believer who has gone thus far has reached the last stage; he has cut the meshes of ignorance, passion and sin, and has thus escaped from the net of transmigration; Nirvāna is already within his grasp; he has risen above the laws of material existence; the secrets of the future and the past lie open before him; and when this one short life is over, he will be free forever from

birth with its inevitable consequences, decay and death. No Buddhist now hopes to reach this stage on earth; but he who has once entered the "paths" cannot leave them; the final perseverance of the saints is sure; and sooner or later, under easier conditions in some less material world, he will win the great prize, and, entering Nirvāna, be at rest forever with other triumphant victors.

WHAT IS NIRVANA?

The central doctrine of Buddhism, the goal of all its hopes, the end of all its struggles, is Nirvāna or Nigban. But what does this mean? Some learned men say, absorption or swallowing up into the Deity; others, that it means a perfect annihilation, a ceasing to be or exist; while still others say that it simply means reaching a state of perfect inward rest. Nirvāna means, literally, "a blowing out," as of a candle. We cannot conceive it possible that any one could teach the hopeless, despairing doctrine of annihilation, and cannot help believing that the last interpretation is the true one—that Nirvāna means a perfect, inward peace. Certain it is that Buddha's followers of to-day believe in a definitely located Paradise, a place of perfect enjoyment. Nirvāna is an extinction, but of what? Of the life of the soul? or of the passions, of selfishness, desire and sin? and of the unrest produced by these? Nirvāna is called the highest happiness. As Max Müller says, "It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul in itself, and a freedom from the circles of existences from birth to death, and from death to a new birth. This is still the meaning which educated people attach to it, whilst to the minds of the larger masses, Nirvāna suggests rather the idea of a

Mohammedan Paradise or of blissful Elysian fields." Buddha, himself, once said: "Those only who have arrived at Nirvāna are at rest." Closely associated with Nirvāna is the idea of the transmigration of the soul; that the soul after death passes from one body to another; sometimes the body in which the soul is born again is that of an animal, sometimes of a man. The Buddhists kill no animals, for fear of annoying the soul of a dead man, which may be living in the animal. For this reason they also take great care of wounded and sick animals. In Bombay is a hospital for animals, carried on very successfully by the Jains, a Buddhist sect.

BUDDHIST MORALS.

The wonderfully pure and exalted teachings of Buddha have been gathered together in the Dharma Pada, or "Footsteps of the Law." Many of them greatly resemble the teachings of our Holy Scriptures, others are absurdly ridiculous, while still others are metaphysical abstractions, and are wholly meaningless. The great majority are, however, full of wondrous wisdom. The following selections are translations from the Pali language:

SOME OF THE "FOOTSTEPS OF THE LAW."

There is no fire like passion; there is no shark like hatred; there is no snare like folly; there is no torrent like greed.

A man is not learned because he talks much.

A man is not an elder because his head is gray; his age may be ripe, but he is called "Old-in-vain."

For hatred does not cease by hatred at any time; hatred ceases by love. This is an old rule.

He who lives looking for pleasure only, his senses uncontrolled, immoderate in his enjoyments, idle and weak,

Mâra (the tempter) will certainly overcome him, as the wind throws down a weak tree.

He who lives without looking for pleasures, his senses well controlled, in his enjoyments moderate, faithful and strong, Mâra will certainly not overcome him, any more than the wind throws down a rocky mountain.

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done, he is still more happy when going on the good path.

The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of a bottle of Tagara oil; but the odor of good people travels even against the wind; a good man pervades every place.

As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delightful, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.

The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.

The gods even envy him whose senses have been subdued, like horses well broken in by the driver, who is free from pride, and free from frailty.

Even though a speech be a thousand (of words) but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.

Let no man think lightly of evil, saying in his heart, It will not come near unto me. Even by the falling of water-drops a water-pot is filled. The fool becomes full of evil, even if he gathers it little by little.

Let no one forget his own duty for the sake of another's, however great. Let a man, after he has discerned his own duty, be always attentive to his duty.

The wise who control their body, who control their tongue, the wise who control their mind, are indeed well controlled.

And the man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root.

Akin to these are the following blessings of Buddha:

BUDDHIST BEATITUDES.

One of the gods says to Gautama:

1. Many angels and men
Have held various things blessings,
When they were yearning for happiness.
Do thou declare to us the chief good.

Gautama answers:

2. Not to serve the foolish,
But to serve the wise;
To honor those worthy of honor:
This is the greatest blessing.

3. To dwell in a pleasant land,
Good works done in a former birth,
Right desires in the heart:
This is the greatest blessing.

4. Much insight and education,
Self control and pleasant speech,
And whatever word be well-spoken:
This is the greatest blessing.

5. To support father and mother,
To cherish wife and child,
To follow a peaceful calling:
This is the greatest blessing.

6. To bestow alms and live righteously,
To give help to kindred,
Deeds which cannot be blamed:
These are the greatest blessings.

7. To abhor and cease from sin,
Abstinence from strong drink,
Not to be weary in well-doing:
These are the greatest blessings.

8. Reverence and lowliness,
Contentment and gratitude,
The hearing of the Law at due seasons·
This is the greatest blessing.

9. To be long-suffering and meek,
To associate with the tranquil (*i. e*, Buddhist monks),
Religious talk at due seasons.
This is the greatest blessing.

10. Self-restraint and purity,
The knowledge of the Noble Truths,
The realization of Nirvâna:
This is the greatest blessing.

11. Beneath the stroke of life's changes,
The mind that shaketh not;
Without grief or passion, and secure:
This is the greatest blessing.

12. On every side are invincible
They who do acts like these,
On every side they walk in safety,
And theirs is the greatest blessing.

CHAPTER XXVIII.

THE GROWTH OF BUDDHISM—THE BUDDHIST ORDER OF MENDICANTS.

What proud Emperors
Carved his sweet words upon the rocks and caves;
And how—in fullness of the times—it fell
The Buddha died, the great Tathagato,
Even as a man 'mongst men, fulfilling all:
And how a thousand thousand crores* since then
Have trod the Path which leads whither he went
Unto NIRVANA where the Silence lives.

EDWIN ARNOLD, IN THE "LIGHT OF ASIA."

BUDDHISM is a missionary system. It has spread far beyond the land of its birth, all over Asia. The methods of its spread were entirely different from those of Mohammedanism, while they somewhat resembled those of Christianity. To-day Buddhism numbers about two-fifths of the world's population among its adherents. It is still in vigorous life. It has been propagated mainly through the *Sangha*, or Buddhist Order of Mendicants. The dates usually assigned for the entrance of Buddhism into other lands are as follows: Into Ceylon, 250 B. C.; into China, 65 A. D.; into Corea, 372 A. D.; into Burmah, 450 A. D.; into Japan, 552 A. D.; into Thibet, about 625 A. D.; and into Siam, 638 A. D. While some of these have been questioned, no good reason has yet been given for accepting any others.

* A crore is 10,000,000; a thousand thousand crores would be 10 million millions.

We shall at present discuss the character and constitution of the Buddhist brotherhood of the Sangha, leaving the stories of the introduction of Buddhism into the various countries to be told in their respective places.

THE SANGHA, OR BUDDHIST BROTHERHOOD.

All of Buddha's disciples who had taken the vows of asceticism were known by the name of *Sangha*, meaning "congregation" or "church." The organization of this order had the most to do with the spread of Buddhism. Keep in mind that, in common with almost all reformers, Gautama, the Buddha, did not intend to cut loose from his old faith. He hoped to make the new wine of his teachings go into the old bottles of Brahminism. We believe that he did not intend or expect that his religion should spread over Asia. Further, it was not so much due to his doctrine of the Dharma, or "law," that his religion gained so wide an acceptance, as it was due to his establishment of the order of the Sangha. Here is one point of wide divergence from the missionary labors of Christianity. Its founder, Jesus Christ, did intend, and distinctly stated His intention of giving His religion to the world. The order of the Sangha was a *growth*. Little by little, as occasion demanded, Gautama laid down rules for those who would be his disciples, and unconsciously these disciples became more and more exclusive, shutting in themselves and shutting out all others. Finally, after Gautama's death, they became a distinct body.

THE INITIATION CEREMONY.

Any one who was free from contagious disease, who was neither a slave, a debtor nor a soldier, and who had obtained the consent of his parents, might be admitted to the order. The following account of the ceremony of

admission has been compiled by T. W. Rhys-David, late of the Ceylon civil service:

"The layman who wishes for entrance to the Order must be at least eight years old before obtaining the novitiate, and at least twenty before receiving full ordination. On the day appointed, a chapter is held, of not less than ten monks, the president being of at least ten years'-standing. The monks forming the chapter sit on mats, in two rows, facing each other, the president being at the head of one row. The candidate, in lay dress, but carrying the three yellow robes of a mendicant, is introduced by his proposer (always a monk), makes a salutation to the president, and offers him a small present as a token of respect. He then three times asks for admission as a novice. 'Have pity on me, lord; take these robes, and let me be ordained, that I may escape from sorrow and experience Nirvāna.' The president then takes the bundle of robes, and ties them around the candidate's neck, repeating, meanwhile, a formula of meditation on the perishable nature of the human body. The candidate then retires, and changes his dress, repeating the while a formula to the effect that, though he wears robes, he does so only out of modesty, and as a protection from heat, cold, etc. When he reappears clad as a mendicant, he kneels before the president, and repeats after him three times two well-known Buddhist formulas. The first of these is that called the 'Three Refuges.'

"'I go for refuge to the Buddha.

"'I go for refuge to the Law.

"'I go for refuge to the Order.'

"The other is called the 'Ten Precepts,' which are as follows:

"'1. I take the vow not to destroy life.

"'2. I take the vow not to steal.

"'3. I take the vow to abstain from impurity.

"'4. I take the vow not to lie.

"'5. I take the vow to abstain from intoxicating drinks, which hinder progress and virtue.

"'6. I take the vow not to eat at forbidden times.

"'7. I take the vow to abstain from dancing, singing, music and stage-plays.

"'8. I take the vow not to use garlands, scents, unguents or ornaments.

"'9. I take the vow not to use a high or broad bed.

"'10. I take the vow not to receive gold or silver.'

"The candidate then rises, pays respect to the president, and retires a *novice*. Here, for the novitiate, the ceremony ends."

RULES OF THE ORDER.

Solid food is forbidden, except between sunrise and noon, and total abstinence from intoxicating drinks is required. The monks, or brothers of the order, usually get their food by begging from door to door; each usually carries his brown earthenware begging-bowl. He says nothing, but only stands, waiting, at the open door of the hut. If something is given him, he mutters a prayer for the giver, but if nothing, he passes on in silence.

The monks generally live together in groves, gardens or monasteries. At first they led a lonely life, but afterwards they gathered together in communities. They were required to dress in simple garments of a dull orange color, first torn in pieces and then sewn together again, so that they had no salable value. They wear three robes; and, while the people of the warmer countries wear only the loin-cloth, the members of the order were required to keep their bodies covered. To "put off the robes" was equivalent to leaving the society.

Personal indulgence, theft and murder would cause the monk who committed them to be expelled from the order. No monk was allowed to possess more than eight articles—the three robes, a girdle for the loins, a begging-bowl, a razor, a needle and a water-strainer. The communities of monks, however, were permitted to own property. Unquestioning obedience to superiors is never required of a monk among the Buddhists.

DAILY LIFE OF A MONK.

According to the "Manual of Exercises," the daily life of a monk should be as follows: He shall rise before daylight and wash; then sweep the wihâra or residence —as the clean little hut where the mendicant lives is called—then sweep round the Bo-tree, fetch the drinking-water for the day, filter it, and place it ready for use. Retiring to a solitary place, he shall then meditate on the regulations. Then he shall offer flowers before the sacred dâgaba—the solid dome-shaped shrine in which relics of the Buddha are buried—or before the Bo-tree, thinking of the great virtues of the Teacher and of his own faults. Soon after, taking the begging-bowl, he is to follow his superior in his daily round for food, and, on their return, is to bring water for his feet and place the alms-bowl before him. After the meal is over, he is to wash the alms-bowl, then again to worship Buddha and meditate on kindness and affection. About an hour afterwards, he is to begin his studies from the books, or copy one of them, asking his superior about passages he does not understand. At sunset, he is again to sweep the sacred places, and, lighting a lamp, to listen to the teaching of his superior, and repeat such passages from the canon that he has learned. If he finds he has committed any fault, he is to tell his superior; he is to be

content with such things as he has, and, keeping under his senses, to grow in grace without haughtiness of body, speech or mind.

THE THREE GREAT BUDDHIST COUNCILS.

Soon after Buddha's death a council of 500 members of the order was held in a cave, near the city of Rajagriha. This council met to form Buddha's teachings into some sort of a system. A second council of 700 was held a hundred years later. This was to effect a settlement between certain heretics and the orthodox party. The Rules of the Order and the Doctrines of the Faith were passed in review and again settled. Then the heretics advanced still different opinions and called an opposition council. This was the first great schism. From this time sects multiplied among the Buddhists. The next council was the Great Council of King Asoka. Asoka was to the Buddhist Order what Constantine was to the early Christian Church. There are more men to honor him to-day than there are to honor Charlemagne or Cæsar. Yet Asoka really caused the downfall of Buddhism in India by the aid he gave it. As Dante had said:

> "Ah! Constantine, of how much ill was cause,
> Not thy conversion, but those rich domains
> That the first wealthy Pope received of thee."

Asoka built many monasteries and provided for the support of many monks. He became a very zealous supporter of Buddhism. Some of his edicts, based upon Gautama's teachings, have been discovered within the last fifty years. In the eighteenth year of Asoka's reign, a great council of 1,000 monks was held in Patna. This council finally determined the canon of the sacred Buddhist books. This council, held, probably, in the year 246

B. C., lasted nine months. Asoka was filled with an aggressive, missionary spirit, and at the close of this council missionaries were sent into various countries, or provinces of India, from Cashmere to Ceylon. The mission to Ceylon of Asoka's own son, Mahinda, was the most important. In the year 62 A. D., the Chinese Emperor Ming-Ti sent to India and brought Buddhist books to China. From China Buddhism spread into Corea and Japan and Thibet. From Ceylon it spread to Burmah and Siam.

Of late years the sources of our information as to Buddhist teachings and history have greatly changed. Formerly only Ceylon was looked to for this information, but of late years the work of Bigandet in Burmah, Alabaster in Siam, Schlagintweit in Thibet, and Beal in China, have given more thorough knowledge of the facts of Buddhist doctrine and history.

BUDDHAGHOSHA, THE FAMOUS MONK AND MISSIONARY.

Buddhaghosha lived in the middle of the fifth century after Christ. He is, next to Asoka, the most celebrated man in Buddhist history. He visited Ceylon, where he greatly revived the Buddhist faith. He then went to Burmah, where he established Buddhism among the Burmese. From these people it spread into Arracan, Pegu, and finally into Siam. He wrote a famous commentary on the Buddhist Bible; some scholars believe that this is but a translation of older commentaries which Buddhaghosha made, and that his parables are but the parables of Mahinda or even of Gautama re-written. At any rate, they go by Buddhaghosha's name among the Burmese Buddhists. His parables are very interesting, and are used by the monks and preachers in all their sermons. The accompanying story of King Kākavanna is quoted

from Captain Rogers' translation of Buddhaghosha's Parables, and will serve as a fair specimen of the stories as a whole.

THE STORY OF KING KAKAVANNA.

A Rahanda once preached the Law to Kākavanna, his queen and concubines, in the island of Ceylon. King Kākavanna, filled with love for the Law, resolved to make an offering of the putzo which he was wearing. In a spirit of niggardliness, however, he thought he would defer the offering until the next day. Two crows, a husband and wife, who were perched upon the tree at the foot of which the Law had been preached, knowing what was passing in the king's mind, said to each other: "The king, from his niggardly spirit, excellent as the Law is, cannot make up his mind to make an offering of the putzo." Neither the queen, nor the concubines, nor the nobles understood what the two crows were saying to each other; but the king, directly he heard the sound of the crows, knew what they said. "O you pair of crows," he exclaimed, "how dare you speak so of a king like me?" The crows replied, "Your majesty, do not take the putzo you have at home, but make an offering of the one you are wearing, worth a hundred thousand pieces of gold. In seven days hence you will receive the five rewards." The king smiled at the crows' speech. My lord, the Rahanda, who had been preaching the Law, said to the king, "Why does your majesty smile at me?" "I was not smiling at my lord Rahanda," replied the king; "I was smiling at what the two crows said." The Rahanda, who possessed the Nat's eye, which could behold eight past and eight future existences, and who saw the previous life of the king, said to him, "Great king, I will tell you something; will you be angry with me?" "My lord,"

replied the king, "I shall not be angry with you; deign to tell it to me." My lord, the Rahanda, proceeded: "When your majesty was a poor man in the Anuradha country, you used to collect firewood, and live by the sale of it. One day, when you went out to your work, you took with you a small cupful of boiled rice. Coming across a heap of white sand which looked like sheet-silver, you reflected that your poverty must have been occasioned by your not possessing the merit of having made offerings, and accordingly you raised a pagoda of the white sand, placed in front of it, as an offering, one-half of the rice you had with you, and gave the remaining half to the crows to eat, as an offering to the Rahans. These two crows, husband and wife, are the very same two crows who ate the rice of which you made the offering when you were a poor man." When the king heard this, he exclaimed, "Oh, how unstable is prosperity! I have obtained the position of king only from making offerings at a sand pagoda!" So saying, he made an offering to the Law of the putzo he was wearing.

Seven days afterwards, the five rewards came to the king. The five rewards were these:

The Nats, wrapping up in a thingan the relics of an excellent Rahanda who had obtained Paranibbāna while he was up in the sky, and which were like a jasmine-bud, came and laid them down before the king. In front of his palace a mountain of gold arose. The Nats brought a virgin from the island of Uttarakuru. This woman was ten cubits in stature. She brought with her a kunsā of rice, which, though one were to cook it and eat it during a whole lifetime, would never be exhausted. An elephant of priceless value, which could travel a hundred yoganas even before breakfast. Seven vessels arrived at the port completely filled with valuable putzos.

BUDDHIST COUNTRIES OF THE PRESENT DAY.

Buddhism in India has almost died out. In Ceylon, and among the sect of the Jains, in Western India, it still remains; but, excepting these parts of the country, Brahminism has triumphed in putting down Buddhism. In Farther India, that is, in Burmah and Malacca, Buddhism is very strong. Among the Karens of Burmah, Buddhism never gained any acceptance. In Siam, Cambodia and Cochin China, Buddhism is prevalent. In China proper and in Corea it is associated with Confucianism and Taoism. In Thibet it has taken the peculiar form called Lamaism, a regular hierarchy having developed. In Japan it is often associated with Shintoism. The Loo Choo Islands are also Buddhist.

CHAPTER XXIX.

BUDDHISM IN INDIA AND CEYLON.

They sat in silent watchfulness
  The sacred cypress-tree about,
And, from beneath old wrinkled brows,
  Their failing eyes looked out.

They waited for that falling leaf
  Of which the wandering Jogees sing:
Which lends once more to wintry age
  The greenness of its spring

JOHN GREENLEAF WHITTIER.

IN the time of Asoka, Buddhism had almost become the State religion of India. The conversion of the king, however, proved the beginning of its decline. It continued to exist until the eighth or ninth century after Christ. To-day there is scarcely a trace of the religion among all the people of India proper. The only body of people in India that has any connection with Buddhism is the singular sect of the Jains. The views of this body are half Buddhist and half Brahmin. They are found especially on the Western coast of India, in and around the city of Bombay. They are divided into two classes, the Soetambaras, or "clothed in white garments," and the Digambaras, or "sky-clad," that is naked. The last class now wear colored garments, though formerly they went naked. Like the Buddhists they reject the Vedas or sacred books of the Brahmins. The principal point of their practice is the reverence paid to holy men,

RELIGIOUS MEETING OF THE JAINS, THE ONLY BUDDHISTS LEFT IN INDIA.

who, by long discipline, have raised themselves to divine perfection. These men are called Jinas or "conquering saints," whence comes the name of their followers, the Jains. They believe in two ever-returning cycles of time, of immense duration, which defy all human calculation. The first Jina of the second cycle, in which we now live, attained the age of 8,400,000 years, and each Jina since has lived a shorter and shorter time. There are three ways, they say, by which the soul is delivered, viz.: right intuition, right knowledge and right conduct. This last consists in observing five duties, or vows of self-restraint. 1. Do not kill or injure. (Strict Jains carry this to a ridiculous extent. They strain water before drinking it, sweep the ground with a brush before treading it, never eat or drink in the dark, and sometimes wear a muslin strip over their mouths to prevent the risk of swallowing minute insects. They will never eat figs or any fruit containing seeds, nor even touch flesh-meat with their finger-tips). 2. Do not tell lies. 3. Do not steal. 4. Be chaste and temperate in thought, word or deed. 5. Do not desire anything immoderately.

In Bombay there is a hospital temple of the Jains where sick animals are received and cared for. In this temple one may see oxen, some with bandages over their eyes, and some lame lying upon beds of clean straw; others, blind and paralyzed, are having their food brought to them and are being rubbed down by pious devotees. Here are gathered sick or wounded dogs, cats, fowls of every sort, crows, buzzards, vultures, rats, mice, sparrows, peacocks, jackals, etc., and are tenderly cared for.

THE FAMOUS TOPES.

A Tope is a structure built to contain some relic of Buddha. They were generally erected by a king, who

used the following form of words in its dedication: "Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy, the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation." The whole structure was dome-shaped, or, more exactly, canopy-shaped. The relic of Buddha—a tooth, a piece of bone, or the like—was placed in a gold casket. This was placed in the relic-chamber on a golden altar. Then the erection of the building proceeded amidst great rejoicings and with many ceremonies. At its completion the king guided a golden plow, drawn by two elephants, and marked out thus with a furrow a line all around the Tope. All within this line was considered sacred ground. The most famous Topes are those at Sanchi. These are now in ruins. The Topes themselves are all grass-grown and crumbling, and almost all of the magnificent gate-ways lie in ruins. As we have just said, the purpose of these Topes was—not for use as a temple or as a place of living for the Buddhist monks—but simply as a place in which to preserve relics of the dead Buddha. As Byron, in Childe Harold, has sung:

"There is a stern round tower of other days,
Firm as a fortress with its fence of stone;
Such as an army's baffled strength delays,
Standing with half its battlements alone,
And with two thousand years' of ivy grown,
The garland of eternity—where wave
The green leaves, over all by Time o'erthrown.
What was this tower of strength? Within its case
What treasure lays so locked, so hid? *A hermit's grave.*"

THE GREAT SANCHI TOPE.

This is a dome-like structure of solid brick and stone, one hundred and six feet in diameter at the base, and

THE FAMOUS SANCHI TOPE, BUILT TO CONTAIN A RELIC OF GAUTAMA THE BUDDHA.

forty-two feet high from the base; the base is fourteen feet high, giving a total height of fifty-six feet. The base is a terrace, extending all around the Tope. On this the worshipers walked. A colonnade extended all around the Tope. There is an extrance to the Tope at each of the four cardinal points. These four gate-ways are very picturesque objects. They are covered with sculptures representing various domestic scenes and religious ceremonies. Each gate-way is formed of two square pillars, two feet three inches thick and thirteen feet eight inches high. The capitals of these pillars vary. Those of the western gate contain four human dwarfs; of the southern gate, four lions; and of the other gate-ways four elephants. The height of these capitals is four feet six inches. The carvings on these gate-ways represent sieges, triumphal processions, worshiping Topes, or the sacred Bo-tree, processions escorting relic-caskets,and certain domestic scenes. These carvings are not surpassed, in the beauty of their design and execution, by those of any other temples in the world.



CAPITAL OF A PILLAR OF GATE-WAY OF SANCHI TOPE.

Exactly in the centre of the second Sanchi Tope, there was a small chamber. This was opened by Major Alex-

ander Cunningham, an Englishman, in 1851. He found in this chamber a relic-box, of white sand-stone, nearly one foot square. On it was inscribed:

"Teacher o. all branches of Vinaya, the Arhat* Kasyapa,
Gotra, Upadiya;† and the Arhat*
Vachhi Suvijayata, teacher of Vinaya."

Inside the stone box were found four small caskets of mottled steatite. Each one of these contained small pieces of burnt bone, and on each casket was written the name of the holy man whose ashes were enshrined therein. As these holy men, whose names are given are known to have lived in Asoka's time, it is almost certain that these Topes, containing their relics, were built not long after their death, or not later than, say, 220 B. C. There are other Topes at Sonari and Sadthara, at Bhojpur and Andher. These were all used as relic structures, like the pagodas of Burmah.

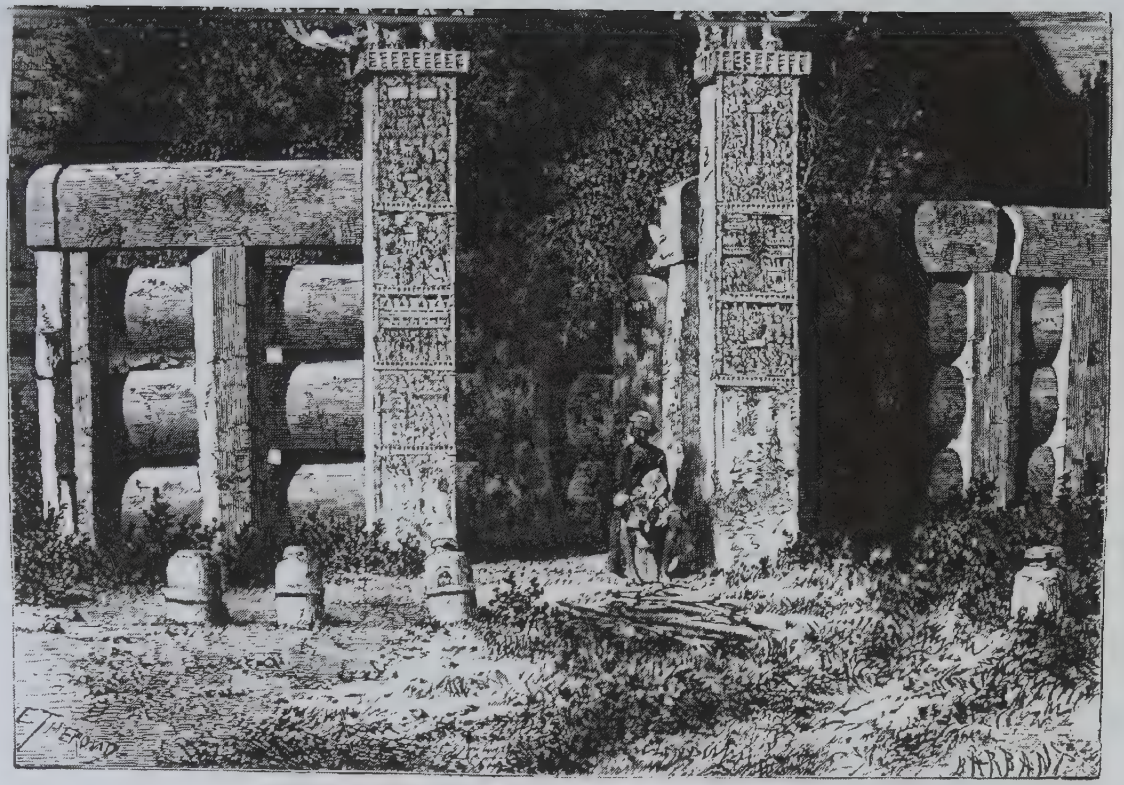
CEYLONESE BUDDHISM.

King Asoka was not content with spreading Buddhism in his own territory. He built hospitals for man and beast, dug wells and planted trees by the roadsides, and performed many other good works in other lands. These lands are described in the old Buddhist chronicles of Ceylon as being Southern India and Ceylon, and "to the land of the Greek king, Antiochus." He is said to have sent embassies to four Greek kings, and to have "won from them a victory, not by the sword, but by religion."

The most important of all Asoka's missionary enterprises was that which he sent to Ceylon. "Tissa, the delight of the gods," was at this time king of Ceylon. To him, Asoka's own son, Mahinda, was sent as a Buddhist

* Monk. † Abbot.





SCULPTURED GATEWAY TO THE TOPE OF SANCHI, INDIA

missionary. Mahinda had been for twelve years a member of the Sangha, or order of mendicants. One year after the great council of the thousand monks, he started



ROADWAY TO A BUDDHIST TEMPLE IN CEYLON.

for Ceylon. He took with him a band of monks and copies of the Tripitakas, the Buddhist Bible, which had just been adopted by the Patna council. He took also copies of the commentaries upon these.

Tissa received Mahinda with great favor, and soon became a zealous worker in the new religion. At Mahinda's suggestion, Tissa built the Thuparama Dagaba in the city of Anurādha-pura. This relic-house was said to have contained the right collar-bone of Gautama Buddha. Near the Dagaba the king built a beautiful monastery. On this hill the missionary Mahinda spent most of his after life. He had his study cut out of the solid rock, and steps cut in the rock. Before his view spread out the great plains and beautiful forests of Ceylon. Within the cave there still exists the stone couch on which he rested. In this lonely, cool and quiet rock-chamber, the great teacher of Ceylon sat, thought, wrote, more than 2,000 years ago. Mahinda's sister came over shortly after her brother, to instruct some of the king's female relations, who wished to become nuns. She brought with her a branch of the sacred Bo-tree, the tree under which Gautama Buddha had fought and won the battle of his life, and where he gained the Buddha-hood.

THE SACRED BO-TREE OF CEYLON.

This branch was planted near the Dagaba, and, as it has always been tended with great care, it still grows there. This is the tree upon which Whittier has founded his poem, "The Cypress-tree of Ceylon;" of which Ibn Batuta, the celebrated Mussulman traveler of the fourteenth century, has spoken. "It was," says Ibn Batuta, "held sacred by the natives, and its leaves were said to have fallen only at certain intervals; he who had the happiness to find and eat one of them was restored, at once, to youth and vigor." Sir Emerson Tennent, who wrote about 1860, says of it:

"The Bo-tree of Anurādha-pura is, in all probability, *the oldest historical tree in the world.* It was planted 288

years before Christ, and hence is now 2,147 years old. Ages varying from one to four thousand years have been assigned to the *Baobabs* of Senegal, the *Eucalyptus* of Tasmania, the *Dragon-tree* of Orotava, the *Sequoia* of California, and the chestnut of Mount Etna. But all these estimates are matters of conjecture, and such calculations, however ingenious, must be purely inferential. Whereas the age of the Bo-tree is *matter of record*, its conservancy has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles, among the most authentic that have been handed down to mankind. Compared with it, the Oak of Ellerslie is but a sapling, and the Conqueror's Oak in Windsor Forest barely numbers half its years. The yew trees of Fountain's Abbey are believed to have flourished there 1,200 years ago; the olives in the Garden of Gethsemane were full grown when the Saracens were expelled from Jerusalem; and the Cypress of Senna, in Lombardy, is said to have been a tree in the time of Julius Cæsar; yet the Bo-tree is older than the oldest of these by a century, and would almost seem to verify the prophecy pronounced when it was planted, that it would flourish and be green forever."

To which Rhys-David adds:

"The tree could scarcely have lived so long had it not been for the constant care of the monks. As it showed signs of decay terraces were built up around it, so that it now grows more than twenty feet above the surrounding soil; for the tree being of the fig species—its botanical name is *ficus religiosa*—its living branches could then throw out fresh roots. Where its long arms spread beyond the inclosure, rude pillars of iron or masonry have been used to prop them up; and it is carefully watered in seasons of drought. The whole aspect of the

tree and its inclosure bear evident signs of extreme age; but we could not be sure of its identity were it not for the complete chain of documentary evidence which has been so well brought together by Sir Emerson Tennent."

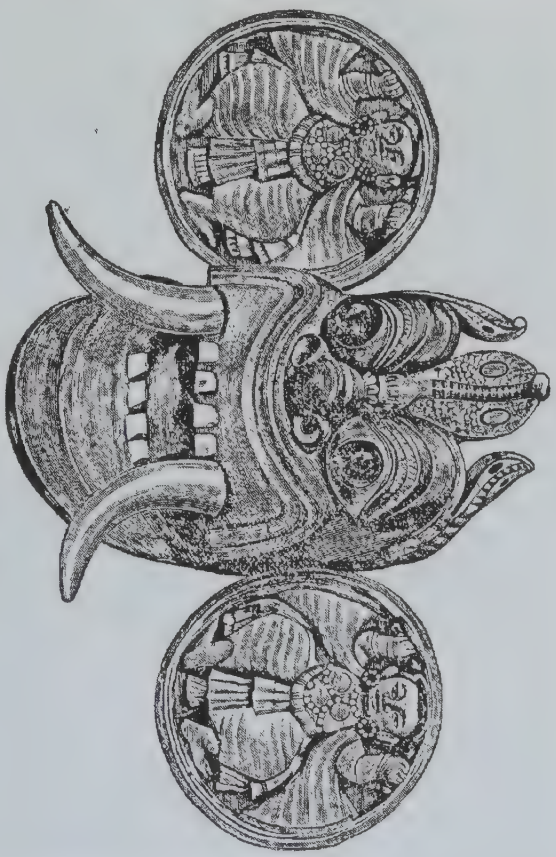
REDUCING THE TRIPITAKA TO WRITING.

In the year 88 B. C. (Buddhism had long before this become the religion of the whole of this great island), the king built the largest Dagaba in Ceylon, 250 feet in height. It was at this time that the whole of the Three Pitakas were reduced to writing. This was 330 years after Gautama's death. The Ceylonese history says:

"The wise monks of former days handed down by word of mouth
The text of the Three Pitakas, and the Commentary upon them:
Seeing the destruction of men, the monks of this time assembled,
And, that the Faith might last long, they wrote them in books."

This has more significance than is at first apparent to a European accustomed to believe that books can only be preserved by writing. The Hindus believe just the opposite. Even at the present time, if all copies of the Vedas were destroyed, the Vedas would still be preserved in the memory of the priests, as they have been for certainly more than 3,000 years; and those priests look upon the Veda, thus authenticated, as the test to which all printed or written copies must give way. If you depend upon written copies, they would argue, you are sure to make and to perpetuate mistakes; but the text, as handed down by word of mouth, is preserved, not only by being itself constantly repeated, but by the assistance of the commentaries, in which every word of the text is carefully enshrined. So long as reliance can be placed on the succession of teachers and pupils, this argument may not be so far from wrong; but when a text has to be preserved in a small country, liable to be

overrun by persecuting enemies, the condition of things is changed, and it becomes necessary to preserve it also in writing. Mahinda could have written the texts, had he so chosen. We know that the square alphabet which



DEVIL-DANCERS' MASK FROM CEYLON.

Drawn from a Mask now in the Missionary House of the Church of England. This mask represents one who being a king's son and falling into awful sin was doomed in his next transmigration to be a demon. In cases of serious illness the Ceylonese invoke this demon, the "devil-priest" wearing the mask.

Asoka used was at least known in Ceylon, if it did not originate there. That he did not choose to do so, ought to throw no doubt upon the identity of the existing version of the text with that which he brought to Ceylon.

BUDDHAGHOSHA IN CEYLON.

Buddhaghosha, the famous monk, was born near the Bo-tree. He came to Ceylon in 430 A. D. He wrote a cyclopædia of Buddhist doctrine, and was readily accepted as a teacher by the Sangha of Ceylon. He wrote out the Buddhist commentaries in the Pali language, and those that had been made in the Ceylonese language, about 600 years before were completely lost through disuse. From Ceylon he went to Burmah in 450 A. D. He left an indelible impression on the Buddhism of Ceylon, and through it on the Buddhism of the whole of Southern Asia. Of the writings of this distinguished teacher we have before spoken.

A BUDDHIST TEMPLE IN CEYLON.

The Buddhist temples stand in the most beautiful situations. Waving cocoa-nut palms, broad-leaved bread-fruit trees, flowering shrubs, with sweet-scented blossoms, surround the temple court, and astonish the visitor by their loveliness. But enter the court and what a contrast! What do we see? A long narrow room, with no light but what struggles in through the door, or sometimes arises from a few dim oil-lamps; a shelf running from end to end of it; a huge image of painted clay, more than forty feet long, lying stretched upon the shelf, with fixed staring eyes, as if quite unconcerned with all things round about; and a heavy, oppressive smell of smoking lamps and dead flowers, that have been offered to the image, reminding one strongly of the spiritual death and darkness of the blind worshipers. Such are the places of worship of the one and a half millions of Buddhists in Ceylon. Surrounded by the most luxuriant beauties of the natural world, religiously they are in darkness.

WORSHIP OF BUDDHA'S TOOTH.

There is a festival which takes place every year in Kandy, the chief city of the central province of Ceylon,



BUDDHIST TEMPLE IN THE ISLAND OF CEYLON.

and the ancient residence of its native kings. In a Buddhist temple at Kandy there is a large tooth, which from its shape and appearance, seems to be the tooth of a baboon, but which is called Buddha's tooth, and is believed to have been such by a large number of the people of Ceylon. This is exhibited with great pomp and a gorgeous procession once a year before vast crowds, who come to worship it. Religious embassies come from Siam, and even from Thibet to be present at this great festival of Buddhism.

THE SACRED CEYLONESE BOOKS.

There are three books regarded as sacred by the Buddhists of Ceylon. The first, called the Mahavanso, is the most highly venerated. It has been very carefully handed down and the ancient and modern copies vary but a very little. It contains "The Doctrine, Race and Lineage of Buddha," and the authentic annals of Ceylonese Buddhism. The second, called the Rajaratnacari, was written by a priest. It contains a history of Buddha, extracts from the most ancient books, records of the erection of temples, and the history of the kings from 540 B. C. down to modern times. The third, called the Rajavali, is the work of different hands, and completes the other books. It narrates the history of Ceylon from the coming of the Dutch to Ceylon down to the time when they expelled the Portuguese and gained possession of Colombo.

CHAPTER XXX.

BUDDHISM IN BURMAH.

On the pagoda spire,
The bells are swinging,
Their little golden circlet in a flutter,
With tales the wooing winds have dared to utter,
Till all are ringing,
As if a choir
Of golden-nested birds in heaven were singing;
And with a lulling sound,
The music floats around,
And drops like balm into the drowsy ear.

MRS. EMILY C. JUDSON.

THE early religion of the Burmese was Shamanism; the belief in evil spirits and the necessity of warding off their hurtful influence by the use of charms and amulets. Buddhism has taken the place of this degrading system among the Burmese. Besides the Burmese there are other peoples in Burmah; the Karens, of whose religion we have already spoken, the Shans, who are Buddhists, and the Mōns who adhere still to the old practice of Shamanism. The old evil-spirit worship of the Burmese and Shans still remains to some extent in the Nat worship. Just when Buddhism was introduced into Burmah is a little uncertain. Dr. Francis Mason, an American missionary, in his work on Burmah speaks as follows, and as the whole extract is an excellent account of the introduction of Buddhism and a summary of its doctrines, we present it entire:

"Three hundred years before Alexandria was founded;

about the time that Thales, the most ancient philosopher of Europe, was teaching in Greece that water is the origin of all things, the soul of the world; and Zoroaster, in Media or Persia, was systematizing the fire-worship of the Magi; and Confucius in China was calling on the teeming multitudes around him to offer to guardian spirits and the Manes of their ancestors; and Nebuchadnezzar set up his golden image in the plain of Dura, and Daniel was laboring in Babylon to establish the worship of the true God; a reverend sage, with his staff and scrip, who had left a throne for philosophy, was traveling from Gaya to Benares, and from Benares to Kanouj, exhorting the people against theft, falsehood, adultery, killing and intemperance. No temperance lecturer advocates teetotalism now more strongly than did this sage Gautama twenty-three centuries age. Nor did he confine his instructions to external vices. Pride, anger, lust, envy and covetousness were condemned by him in as strong terms as are ever heard from the Christian pulpit. Love, mercy, patience, self-denial, alms-giving, truth and the cultivation of wisdom he required of all. Good actions, good words and good thoughts were the frequent subjects of his sermons, and he was unceasing in his cautions to keep the mind free from the turmoils of passion and the cares of life. Immediately after the death of this venerable peripatetic, his disciples scattered themselves abroad to propagate the doctrines of their master, and tradition says one party entered the principal mouth of the Irrawaddy, where they traced its banks to where the first rocks lift themselves abruptly above the flats around. Here on the summit of this laterite ledge, 160 feet above the river, they erected the standard of Buddhism, which now lifts its spire to the heavens higher than the dome of St. Paul's."

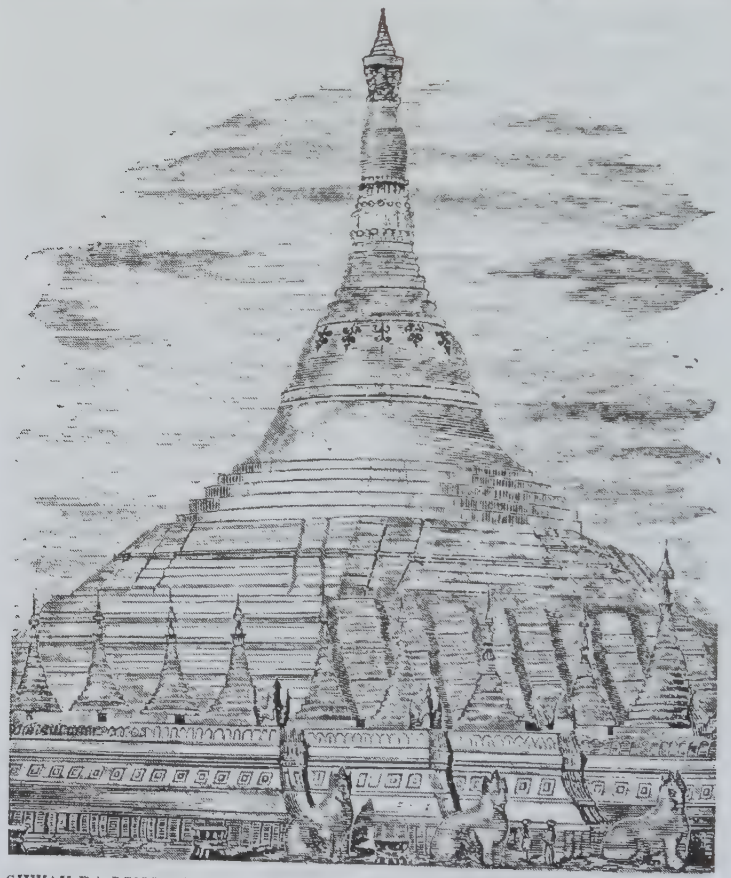
But there is an entire absence of any historical confirmation of these traditions, and we have no definite information of the coming of Buddhism to Burmah until Buddhaghosha brought it about 450 A. D.

Burmese Buddhism bears a very close resemblance to that of Ceylon. As we have already discussed the principles of Buddhism in general, we shall pass to notice more particularly the temples, idols, festivals and worship of Burmah. A good idea of Burmese Buddhism can be obtained from a visit to its Grand Shway-da-Gong Pagoda.

THE SHWAY-DA-GONG PAGODA.

The Mecca of Southern Buddhism is the great pagoda, at Rangoon. This the largest building of the kind in Burmah, and, perhaps, also in the world. It is situated about a mile from the city, on a rocky ledge, perhaps 100 feet high, overlooking the valley of the Irrawaddy and the city of Rangoon. The entrance is guarded by two huge griffins of brick and mortar. Passing on between rows of long, narrow sheds, beautifully carved and gaudily painted, and after climbing a staircase, one stands upon an immense stone terrace, upon which the pagoda itself stands. The terrace is nearly 1,000 feet square. The pagoda tapers upwards to a height of 300 feet, and terminates in a h'tee. The pagoda is round in shape, and solid throughout. It is built of bricks, and, unlike the Pyramids of Egypt, there is no chamber in its interior, nothing but the casket containing the staff of Kanthathon, the water-dipper of Gaunagon, a garment of Kathapa and the eight hairs of Gautama. The whole of the exterior is covered with gold-leaf, presenting a dazzling appearance, as it reflects the rays of the sun. The h'tee on the top—the umbrella-shaped finial—is made of a series of gilded iron rings, from which hang a great many

little silver and brass bells, which are swung and rung by the wind. Not long ago, the father of the present King of Burmah placed a new h'tee upon the pagoda. It cost



SHWAY-DA-GONG, THE GREAT PAGODA OF RANGOON, BURMAH. IT CONTAINS RELICS OF BUDDHA. THE EXTERIOR IS COVERED WITH GILT. THE ENTRANCES ARE GUARDED BY GRIFFINS.

him about $300,000. The frame was made of seven gilded iron rings, the largest of which was twelve feet in diameter, and the rest smaller and smaller. Each ring

was studded with gems. At the very top was a large emerald. This h'tee was brought to a landing-place about two miles from the pagodas. The road over which it was to come was covered with white cloth by a devout merchant. The pagoda was covered with a framework of bamboo, which made it easy to ascend to its top. Weeks of religious festivities were held, during which the worshipers poured their gold, and silver, and precious stones into the pagoda's treasury. On the day appointed, the old h'tee was removed, and the new one hoisted ring by ring to its place.

Within the pagoda inclosure there are many temples, most containing huge images of Gautama, made of wood, brick and lime, or marble and metal. On small tables, in front of many of the images, are placed candles, flowers and little paper flags. Around the pagoda tall poles are placed at short intervals, each crowned with a h'tee.

Near the pagoda is a great bell, under which a man may stand upright. The worshipers strike upon this bell, to attract the attention of the recording angels, so that they may not omit to credit them with the worship about to be performed in honor of the gods.

THE STORY OF SHWAY-DA-GONG.

Two brothers, said in the native books to have been Mōns or Talaings, having made an offering to Gautama, begged in return some relic of himself, on which he stroked his head, and gave them eight hairs that came out. These he desired them to deposit in a pagoda in a spot where had already been buried certain relics of his three great predecessors. They accordingly started with them for "Suvarna-bhumi," the Sanskrit name of Pegu, but on the way lost six of the hairs. However, they were recovered in a miraculous manner, and the holy site

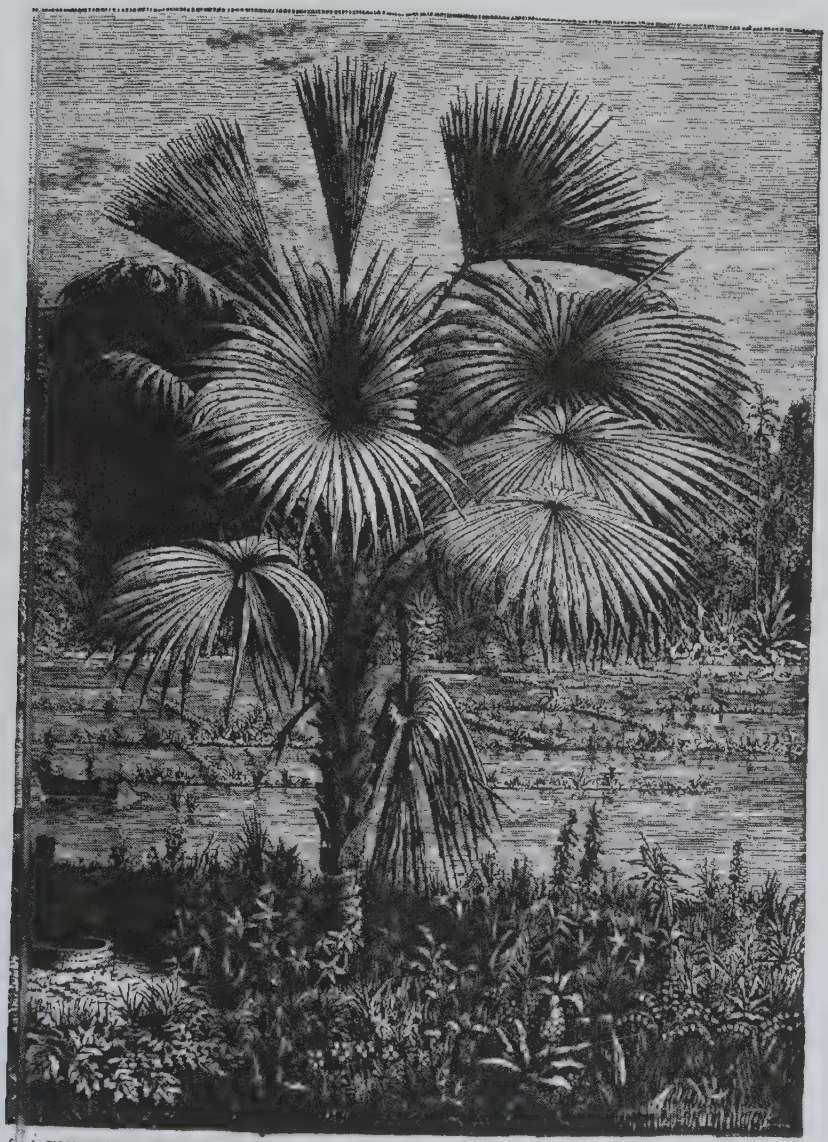
pointed out to them by the Nats. Here, on digging, the relics of the former Buddhas—viz., a water-scoop of Gaunagon, a robe of Kathapa, and a staff of Kanthathon, —were found, and these, together with the eight hairs of Gautama, were deposited in a hole on the top of the hill on which "Shway-da-Gong" now stands, and a solid pagoda of stones, sixty-six feet high was erected. This pagoda is thus specially sacred to all Buddhists, as the only one known to them as now existing, which is supposed to contain the relics not only of Gautama, but also of all the Buddhas of this present world. At the time of its erection, and for centuries afterwards, no town existed on the site of Rangoon, and the pagoda stood, like many others at the present day, in the midst of the wild forest. The history of the pagoda, which is rather a long one, contains detailed particulars of the various improvements, repairs and enlargements made to it by various kings. The edifice has been cased several times (as was also the custom with the Ceylon dagobas) with a fresh outer surrounding of bricks several feet thick, thus each time increasing its height and size. Thus, in A. D. 1447, the King of Pegu encased it afresh, and made its height 301½ feet. In 1462, the King of Pegu cast, it is said, a colossal bell, 168 feet high, 12 feet in diameter and 36 feet in circumference; also several other smaller bells, and paved the platform or terrace of the pagoda with 50,000 flat stones. This wonderful bell, it is perhaps unnecessary to say, is not in existence at the present time.

OTHER PAGODAS.

Besides the Shway-da-Gong Pagoda, there is a host of lesser ones. The erection of pagodas is generally a work of merit. It must be borne in mind that these are never temples, but simply relic-houses. There are



SACRED GARDENS AT A



A BUDDHIST TEMPLE.

temples and monasteries grouped around them. At one place is the "Seven Pagodas," built on the spot where Gautama—when, in the course of his transmigrations, his soul inhabited the body of a rooster—is said to have scratched for his breakfast. Again, there are others built where Gautama has left the imprint of his footsteps.



PAGODA AT MAULMAIN, BURMAH. LITTLE BELLS SUSPENDED FROM ITS SUMMIT SWING IN THE WIND.

There are a great many traditions told in regard to the building of these pagodas. One legend runs thus: A certain hermit, having received one of the hairs of the Lord, wandered about searching for a suitable spot where to enshrine it. In the meanwhile he reverently

carried the sacred relic on his head. After some time he arrived on the summit of this mountain, and deposited the holy hair in the cleft of the rock, and erected the pagoda on the great boulder. From this legend is derived the name "Kyeik-ethel-yûh," meaning "the object of worship borne on the head of the hermit." This boulder is more than half hanging over the perpendicular face of a cliff. How it holds its position it is indeed difficult to say, as it lies beyond the line of the centre of gravity. The boulder is thirty feet high, and the pagoda fifteen feet. Another legend is as follows:

Two merchants joined together and built a small pagoda, two feet high. The next morning, when they went to pay their homage at this shrine, they found the pagoda had increased to double their work; so, taking this as a sign that the Nats approved of their offering, they continued to enlarge this pile of brick; they working by day and the unseen power by night. It now measures more than three hundred feet high. They have also a stone, which they call an impression of Gautama's foot. Some of these stones are six feet long, and covered with strange figures supposed to express their religious ideas.

WORSHIP OF NATS.

The adoration and dread of Nats enters into all the life and legends of the Burmese. These Nats are spirits, both good and evil. Offerings are presented and ceremonies performed to obtain favors and advantages from the good, and to propitiate the evil Nats. The worship of Nats is intimately related to the old worship of spirits before Buddhism came to Burmah. The Nats are supposed to live in the six lower heavens, beyond the moon. They are able to transport themselves with the utmost rapidity to and about our world. They are believed to

interfere in the affairs of man, even more than the gods. They correspond to the genii of the Arabian Nights' Entertainment, to the fairies and elfins of Britain in olden times, with perhaps the added ideas of angels and devils. The story of King Tektha, which follows, will probably give a more correct impression of the Burmese notions of the Nats than any description could impart. This is but a single specimen of a great many such stories which are still current among the Burmese:

A NAT STORY.

Once upon a time, there lived, in Burmah, a king named Tektha.

The kings that were before him had been devout worshipers of Gautama, and had listened to what their teachers and priests taught them. But Tektha did not believe in Gautama, but listened to strange teachers, who taught him that everything was God. He would not hear the Buddhist books, nor worship the relics nor the images. More than this, instead of behaving reverently to the priests, he destroyed their temples, and threw the idols into the water. He forbade his subjects also to worship Gautama, and threatened that if they did they should be severely punished.

The people were in dismay. It was of no use for the priests to carry round their rice-pots; no one dared offer them food; the temples and pagodas were falling into ruins, and the images of Gautama were lying in the water, spoilt and decaying.

What would be the consequence of this terrible treatment of their god? The people were afraid of the punishment with which the king threatened them if they worshiped Gautama; they feared the evils which the great spirits, the Nats, might bring upon them if they did not.

But a few of the people would not give up the worship to which they had been so long accustomed; and among those who still in secret held to the old faith was a girl, twelve years of age, and her mother. I do not know the girl's name; but, said she, "The king has thrown the idols into the water because he is afraid of them." This was considered a very bold speech.

Affairs continued in this state for four years. When the girl was sixteen, she happened one day to be bathing in a tank with a number of her companions, and, while amusing herself in the water, she saw an idol lying near. She ordered her attendants to lift it out and carry it to a zayat, or rest-house, that was at hand. They reminded her that she would certainly be put to death for meddling with it; but she was very determined, and declared that she would worship that image as long as she lived. It was accordingly lifted out of the water, washed and carried into the zayat.

A report of what had been done was immediately taken to the king, and you can imagine how enraged he was. He ordered his servants to take a fierce elephant, and make the savage animal trample this bold young woman to death, thus making a terrible example of her case.

But it was not so easy to do this. The seven principal Nats, who had been greatly displeased by the king's wickedness, came to the defense of the girl. These seven were, the Nat of the universe, the Nat of the earth, the Nat of the trees, the Nat of the air, the Nat of the cities, the Nat of the villages and the Nat of the white umbrella.

The elephant was brought, but he did not touch the girl; he was beaten and goaded, but it was of no avail; he would not lift up a foot against her, and instead of being angry only grew frightened, and tried to run away from her without harming her in the least.

When the king heard that she could not be put to death this way, he ordered a quantity of dry straw to be collected, the girl placed in the midst of it, and so be burnt to death. The straw was brought, she was put in the middle, but no number of torches, no quantity of fire would make it burn. The Nats were there, and they would not allow her to be put to death.

Then the king sent for her to his palace. He was surprised as well as angry now, and was wondering whether he might not possibly have been wrong in forsaking the gods of his forefathers. "If the image which you have dared to take from the water," said he, "will come through the air into my presence, and I see it, your life shall be spared; but if not, you shall be cut into seven pieces."

The young woman asked permission to return for a short time to the zayat. Her request was granted, and there she went and prayed very earnestly that the image might be carried into the king's presence. And, lo! not only one, but eight images, and the young woman herself with her attendants, were immediately taken up by the Nats, conveyed through the air, and put down before the king and his principal queen, his commander-in-chief, his officers, and a multitude of people. How they all shouted and wondered!

"Now," said the girl, turning to the king, "now that the image of my god and teacher has flown to you, will you order the teachers from whom you have learned this false religion to mount up also and fly through the air?"

The king ordered them to do so, but, of course, it was in vain; they could not fly. He was now convinced that the religion of Gautama was the true religion; he compelled the false teachers to leave the country; the temples, and images, and pagodas were restored; this wonderful

young woman he married, and made one of his principal queens; and King Tektha was for the remainder of his life a devoted Buddhist.

The fishermen make a small shed, termed a Nátsin, near their fishery, in which every morning offerings of fruit, leaves, rice, or some such tribute is placed; if this were not done, they say the Nat would destroy the fish. A man going a journey through a forest, comes to a large and conspicuous tree; he halts, plucks a few leaves near or perhaps takes a little boiled rice out of his bag, and places them as an offering to the Nat of the tree. In a boat-race a preliminary row over the course is always taken, a man in the prow holding in his extended arms a tray or basin containing a cocoa-nut, bunch of plantains, betel leaves, etc., as an oblation to the Nats of the stream to insure their causing no accident to the boat in the race.

SUPERSTITIONS OF THE BURMESE.

The people have great faith in omens. To meet a funeral, or a person crying, when starting on a journey, is unlucky, and the journey should be postponed.

A snake crossing the road shows that the journey will be long.

To meet with mushrooms foretells a prosperous journey.

Any unusual wild animal or bird entering a house is a sign of great honor for the owner.

The earth-heaps thrown up by the white ants, if under a house, will bring wealth to the occupier.

The itching of the palms of the hand is a sign that some money will soon come into them.

In almost every bazaar, and at all large gatherings of people, will be found one or two old men sitting with a slate or a Burman writing-board before them, inviting

the passers-by to have their horoscope cast, and the best educated and most enlightened native officials will, in any difficulty or trouble, send for one of these diviners to consult the fates. One or two lucky hits will, of course, raise any special prophet's reputation throughout the country, and give him abundant business.

THE FUNERAL OF A PONGYEE, OR MONK.

As soon as a pongyee has expired, the body is reverently washed by the elders, who were his supporters. The body is then opened, the viscera extracted, and buried anywhere without ceremony. The cavity of the abdomen is filled with hot ashes and various preservative substances. Long swathes of white cotton-cloth are wrapped as tightly as possible round the corpse from head to foot, over which are placed the yellow robes of the order. Another coarser wrapping of cotton-cloth is tightly wound over this, and then thickly covered with black varnish, on which gold leaf is applied, so that the whole is gilt. A coffin is prepared from a single log, hollowed out, which many old pongyees keep in their monasteries ready for their demise. The body, having been placed in this, is left for some weeks to dry up, for most of such venerable and aged recluses are little more than a frame-work of bones, covered with a withered skin. The cover is at length nailed on; the coffin is thickly covered with a resinous varnish and gilt. It is temporarily laid in state in the monastery, on a high dais, ornamented with tinsel, gilding and paper lace, surmounted by a white umbrella, or canopy of muslin, and is constantly visited by pilgrims from the surrounding country, who make their obeisance and present offerings of flowers, etc., to it.

As soon as sufficient funds have been collected, a

building, called Nibban Kyeng (that is, Monastery of the Dead), is erected for the reception of the body. With obscure and inferior monks this is only made of bamboos and thatch; but with a distinguished and venerated monk it is a substantial structure, with large, handsome pillars of iron-wood or teak, roofed with shingles. This is open all around, or is only surrounded by a railing to keep out animals. In the centre, within a high sarcophagus, richly but rudely adorned with gilding, glass, mosaic work and painting, is enshrined the coffin, to await, perhaps, for four years the final funeral rites.

At length, the time of waiting has passed; the preparations are complete; a fortunate day has been fixed upon, and for weeks previous, the town where the ceremony is to take place, and all the surrounding country, has been astir with the arrangements for and expectation of the great event.

The coffin is placed on a gigantic car, solidly constructed, and with four heavy solid wooden wheels, surmounted with a canopy similar in form and construction to that crowning the funeral pyre. This lofty turret is drawn along by hundreds of men, and placed in the centre of the plain. The next day, the *fun* begins. Two great ropes of twisted canes, or coirs, are fastened to the funeral car in front and behind, long enough for a hundred people to hold on to each and to pull each way. The people group themselves about either rope as they belong to one or other of two neighboring villages. Then comes a tug, each trying to pull the car away from the other.

On the night before the last day of the festival, the coffin is removed from the car and placed on the funeral pyre, on an iron grating, under which is a quantity of wood, made more combustible by the use of oil, resin and

the like, mixed with fragrant woods. Early on the day appointed for the burning of the pongyee's body, parties come from the different villages, bringing rude rockets of every size. Some are a foot long and an inch in calibre; others are monsters, nine and twelve feet in length, and have a bore of six to nine inches diameter.



FUNERAL PROCESSION OF A BUDDHIST PRIEST.

All are crammed to the muzzles with gunpowder, the tubes being hollowed logs of wood strongly bound with cane. The larger ones are placed on rude cars with four wheels, while the smallest are hung on long guiding lines of cane, or rope, fastened at one end to a strong post, and at the other to some point of the funeral pyre. The

object is to strike the pyre with the rocket, and fire the combustibles placed inside. Happy will be the village which owns the fortunate rocket, and great their prosperity during the ensuing year.

All being ready, men of each village are allowed to go up in rotation and discharge their weapon. The smoke, the flame, the roar is tremendous, to the intense delight of the shouting crowd.

One at length strikes as it seems with full power: a pause, a little smoke, then a little flame issues from one corner of the pyre, and a shout from thousands of throats proclaims the auspicious event. The crowd rushes forward, fire is carefully applied to the mass of combustibles under and around the coffin, and soon the whole is in a blaze. The people watch round, giving a cheer as each small pinnacle falls in, and wait, anxiously looking for the lofty canopy itself to topple over into the flames. This event is greeted with a tremendous shout, and then all disperse homewards, happy and merry. A few elders remain to watch the burning pyre till all is consumed, and the next day the monks of the monastery collect the fragments of half-burnt bones and the ashes of the deceased, and reverently inter them in some fitting place, and, perhaps, a small pagoda is erected over them as a monument. Such is Buddhism in Burmah.

American missionaries have won many of the Burmese, as of the Karens also, from these ceremonies to the Christian faith.

CHAPTER XXXI.

SIAM.

The "Castle of Indra," call they the hall,
In which are displayed the deities all,
The golden images, chiseled with care,
And all incrusted with jewels so rare.

Full thirty thousand their numbers are:
Their ugliness passes description far;
A compound of men and animals dread,
With many a hand and many a head.

HEINRICH HEINE.

SIAM is the land lying just to the east of Burmah; on account of the extreme reverence paid to the white elephant it is often called the Land of the White Elephant. It has a population of 6,300,000, who are, with but a few exceptions, Buddhists. Buddhism entered this country in 638 A. D., and was thus the last nation to yield to the power of that religion. The Siamese people are gentle, cheerful, timid, careless and almost passionless. They are disposed to idleness, inconstancy and inaction; they are liberal almsgivers, severe in enforcing decorum between the sexes. They are fond of sports, and spend half their time in amusements. They are sharp and even witty in conversation, and resemble the Chinese in their dexterity in imitation. Of theatrical displays, rope-dancing and the like, they are extremely fond.

Of the wit of the people, the best evidence is to be found in their familiar proverbs, of which a few are here cited:

"When you go into a wood, do not forget your wood-knife."

"An elephant though he has four legs may slip; and a doctor is not always right."

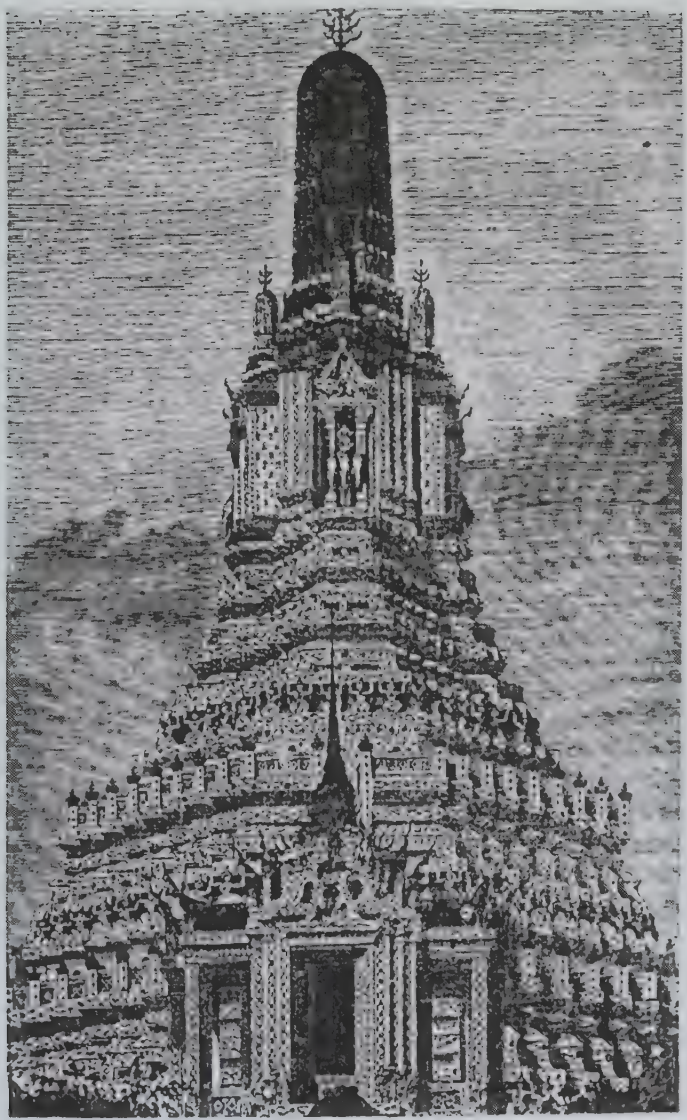
"Go up by land you meet a tiger; go down by water you meet a crocodile."

"If a dog bite you, do not bite him again."

As in most Oriental lands there is the greatest and most painful contrast between the luxury and splendor of the king's court and the poverty and squalor of the common people. The royal palaces are filled with all that wealth and power can procure. The peasants' hovels are denied even the common comforts of life; they are bare and comfortless. They contain no furniture, but only a few roughly made vessels of earthenware, and a mat or two spread upon the floor. The food of a peasant consists of a bowl of rice with a morsel of fish. At a Siamese State dinner there are usually served with great ceremony from sixty to a hundred carefully cooked dishes.

THE CELEBRATED WAT CHANG PAGODA.

This is the most splendid temple in Bangkok. It is shaped somewhat like a bell, rising to the height probably of 250 feet. Every inch of its surface glitters with curious ornaments and carvings; the forms of men and birds, and beasts like nothing in heaven above, nor earth beneath, nor waters under the earth. It is made of brick and plastered on the outside. In a large niche in the sides, about two-thirds of the way to the top are images of Buddha, riding on four white elephants made of shining porcelain each facing toward one of the points of the compass. A sharp spire rises from the summit. All over this temple tower, from the base to the top, from every projecting point hang a multitude of



TOWER OF WAT CHANG PAGODA AT BANGKOK, SIAM.



FUNERAL TEMPLE OF WOOD, BAMBOO AND PAPER, TO BE BURNED WITH THE BODY OF A DEAD KING.

small sweet-toned bells, swinging and ringing in the slightest breeze, filling the air with liquid melody.

"How they tinkle, tinkle, tinkle,
While the stars that oversprinkle

All the heavens, seem to twinkle
With a crystalline delight;
Keeping time, time, time,
In a sort of Runic rhyme,
To the tintinnabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells—
From the jingling and the tinkling of the bells."

Within the Wat Chang inclosure, besides the pagoda, are priests' dwellings, temples, with their idols, a preaching-hall, a library and small parks, with flower and fruit-gardens, ponds, caves and stone statues of Chinese sages and warriors, presenting a scene of bewildering richness.

TEMPLE OF THE EMERALD IDOL.

The Wat P'hra Keau is the temple where the reigning monarch worships. On the road leading to this temple is another temple, the Wat Poh, where reposes in gigantic state the wondrous Sleeping Idol. This is a reclining figure, 150 feet long and 40 feet high, entirely covered with gold-plate. The soles of this giant figure's feet are covered with carvings inlaid with pearl and chased with gold. The designs of these carvings represent the many transmigrations of Buddha before he obtained Nirvana (or, as the Siamese call it, Niphan). On the nails of the toes are engraven Buddha's ten divine attributes. Beyond this temple are the stables, or, more properly speaking, the Palace of the White Elephant, where the huge creature is housed and cared for royally.

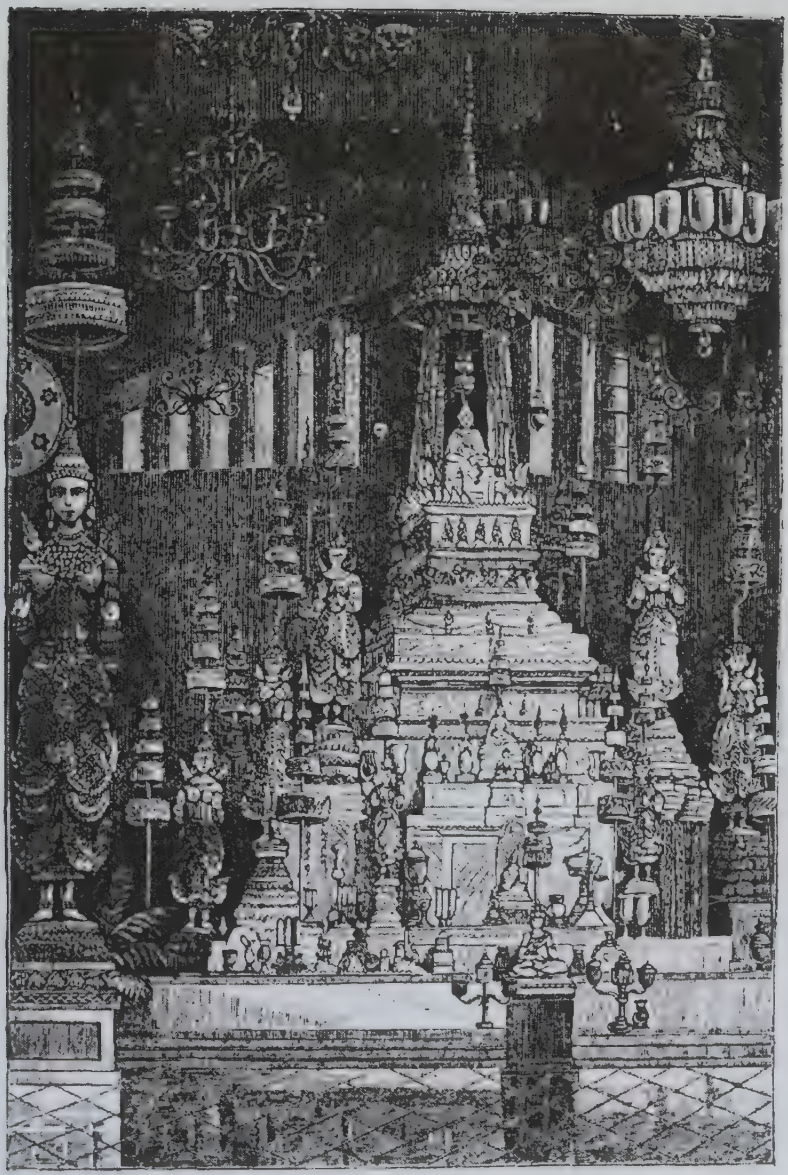
Beyond these is the Temple of the Emerald Idol. This is one of the most remarkable and beautiful structures of its kind in all the East. Its model is like that of all the others, but its finish is of a much higher order. The exterior is adorned with lofty octagonal pillars, with quaint Gothic doors and windows, all carved with a great variety

of emblems, the lotos and the palm occurring most frequently. This temple, like all Siamese temples, is built of brick, with a number of roofs rising in connected tiers,



THE KING OF SIAM GOING TO WORSHIP AT THE TEMPLE OF THE EMERALD IDOL.

and reaching out over broad verandas, supported by rows of pillars, the whole covered with white cement. The roofs are usually made of many-colored tiles; at the ends of the ridge-pole are many ornaments, resembling



ALTAR OF THE TEMPLE OF THE EMERALD IDOL, SIAM.

bullocks' horns in size and shape. The walls and ceiling of the interior are covered with finely-executed paintings. Mrs. Leonowens, an English lady who lived for six years in the palace of the King of Siam, and who thereby enjoyed unusual privileges, thus describes the interior and worship of the Wat P'hra Keau:

"The altar is a wonder of dimensions and splendor—a pyramid 100 feet high, terminating in a fine spire of gold, and surrounded on every side by idols, all curious and precious, from the bijou image in sapphire to the colossal statue in plate-gold. A series of trophies these, gathered from the triumphs of Buddhism over the proudest forms of worship in the old pagan world. In the pillars that surround the temple, and the spires that taper far aloft, may be traced types and emblems borrowed from the Temple of the Sun at Baalbec, the proud fane of Diana at Ephesus, the shrines of the Delian Apollo; but the Brahminical symbols and interpretations prevail. Strange that it should be so with a sect that suffered by the slayings and the banishments of a ruthless persecution, at the hands of their Brahmin fathers, for the cause of restoring the culture of that simple and pure philosophy which flourished before Pantheism.

"The floor is paved with diamond-shaped pieces of polished brass, which reflect the light of tall tapers that have burned on for more than a hundred years, so closely is the sacred fire watched. The floods of light and depths of shadow about the altar are extreme, and the effect overwhelming.

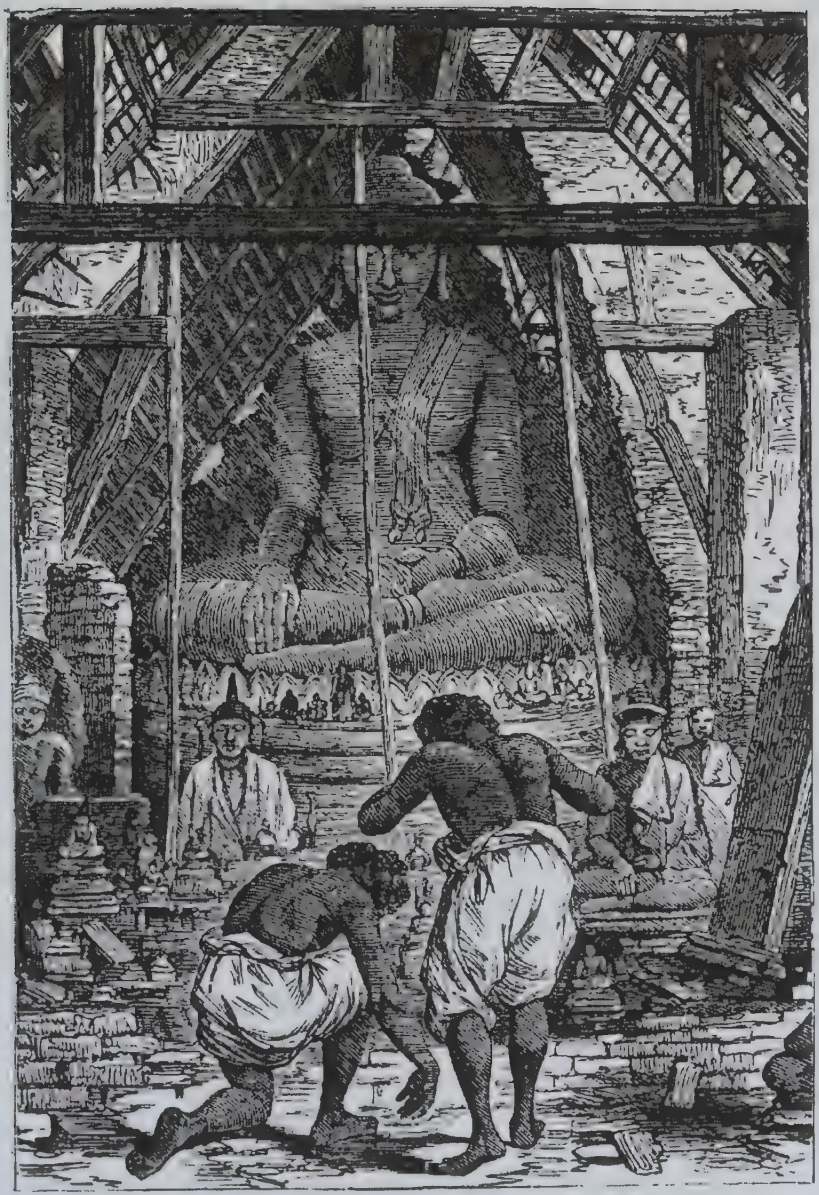
"The Emerald Idol is about twelve inches high and eight in width. Into the virgin gold of which its hair and collar are composed, must have been stirred, while the metal was yet molten, crystals, topazes, sapphires, rubies, onyxes, amethysts and diamonds—the stones crude, or

rudely cut, and blended in such proportions as might enhance to the utmost imaginable limit the beauty and the cost of the adored effigy. The combination is as harmonious as it is splendid. No wonder it is commonly believed that Buddha himself alighted on the spot in the form of a great emerald, and by a flash of lightning conjured the glittering edifice and altar in an instant from the earth, to be a house and a throne for him there!

"On either side of the eastern entrance—called 'The Beautiful Gate'—stands a modern statue; one of Saint Peter, with flowing mantle and sandaled feet, in an attitude of sorrow, as when 'he turned away his face and wept;' the other of Ceres, scattering flowers. The western entrance, which admits only ladies, is called 'The Angel's Gate,' and is guarded by genii of ferocious aspect.

"On a floor diamonded with polished brass sat a throng of women, the *élite* of Siam. All were robed in pure white, with white silk scarfs drawn from the left shoulder in careful folds across the bust and back, and thrown gracefully over the right. A little apart sat their female slaves, of whom many were inferior to their mistresses only in social consideration and wordly gear, being their half sisters—children of the same father by a slave mother.

"The women sat in circles, and each displayed her vase of flowers and her lighted taper before her. In front of all were a number of my younger pupils, the royal children, in circles also. Close by the altar, on a low square stool, overlaid with a thin cushion of silk, sat the high-priest, Chow Khoon Sâh. In his hand he held a concave fan, lined with pale-green silk, the back richly embroidered, jeweled and gilt. He was draped in a yellow robe, not unlike the Roman toga, a loose and flowing habit, closed below the waist, but open from the throat to the



RUINED TEMPLE AND IDOL OF BUDDHA AT AYUDIA, THE OLD CAPITAL OF SIAM.

girdle, which was simply a band of yellow cloth, bound tightly. From the shoulders hung two narrow strips, also yellow, descending over the robe to the feet, and resembling the scapular worn by certain orders of the Roman Catholic clergy. At his side was an open watch of gold, the gift of his sovereign. At his feet sat seventeen disciples, shading their faces with fans less richly adorned.

"We put off our shoes—my child and I—having respect for the ancient prejudice against them, feeling not so much reverence for the place as for the hearts that worshiped there; caring to display not so much the love of wisdom as the wisdom of love; and well were we repaid by the grateful smile of recognition that greeted us as we entered.

"We sat down cross-legged. No need to hush my boy; the silence there, so subduing, checked with its mysterious awe even his inquisitive young mind. The venerable high-priest sat with his face jealously covered, lest his eyes should tempt his thoughts to stray. I changed my position to catch a glimpse of his countenance. He drew his fan-veil more closely, giving me a quick, but gentle half-glance of remonstrance. Then raising his eyes, with lids nearly closed, he chanted in an infantile, wailing tone.

"That was the opening prayer. At once the whole congregation raised themselves on their knees, and, all together, prostrated themselves thrice profoundly, thrice touching the polished brass floor with their foreheads, and then, with heads bowed and palms folded and eyes closed, they delivered the responses after the priest, much in the manner of the English Liturgy; first the priest, then the people, and finally all together. There was no singing, no standing up and sitting down, no

changing of robes and places, no turning the face to the altar, nor north, nor south, nor east, nor west. All knelt *still*, with hands folded straight before them, and eyes strictly, tightly closed. Indeed, there were faces there that expressed devotion and piety, the humblest and the purest, as the lips murmured, 'O, Thou Eternal One, Thou perfection of Time, Thou truest Truth, Thou immutable essence of all Change, Thou most excellent radiance of Mercy, Thou infinite Compassion, Thou Pity, Thou Charity!'

"I lost some of the responses in the simultaneous repetition, and did but imperfectly comprehend the exhortation that followed, in which was inculcated the strictest practice of charity, in a manner so pathetic and so gentle as might be wisely imitated by the most orthodox of Christian priests. There was majesty in the humility of those pagan worshipers, and in their shame of self they were sublime."

WORSHIP OF THE WHITE ELEPHANT

With regard to this subject, before referred to, we prefer using another's description:

Sir John Bowring tells us that the Buddhists have a special reverence for white quadrupeds; that he has himself seen a white monkey honored with special attention. Also, that white elephants have been the cause of many a war, and their possession more an object of envy than the conquest of territory or the transitory glories of the battle-field. In the money market a white elephant is almost beyond price. Fifty thousand dollars would hardly represent its pecuniary value; a hair from its tail is worth a Jew's ransom. "It was my good fortune," he says, "to present to the First King of Siam (the Siamese have two kings exercising supreme authority) presents with which I had

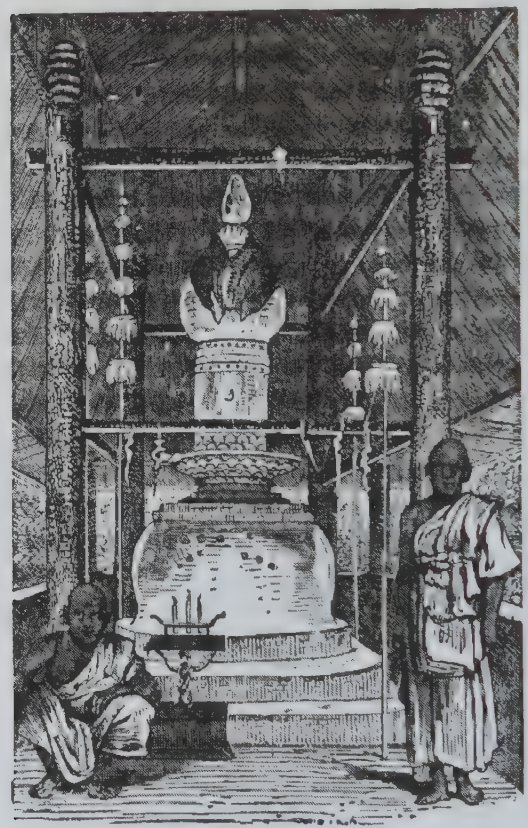
been charged by my royal mistress. I received many presents in return; but the monarch placed in my hand



SIAMESE WORSHIPING THE WHITE ELEPHANT.

a golden box, locked with a golden key, and he informed me the box contained a gift far more valuable than all the rest, and that was a few hairs of the white elephant.

And perhaps it may be well to state why the white elephant is so specially reverenced. "It is because it is believed that Buddha, the supreme emanation from the Deity, will necessarily, in his multitudinous metamorphoses or transmissions through all the grades of existences, and though millions of æons, delight to abide for some time in that grand incarnation of purity which is represented by, and found in the white elephant. While all the *bonzes* teach that there is no spot in the heavens above or the earth below, or the waters under the earth, which is not visited in the peregrinations of the divinity—whose every stage or step is toward purification—they hold that his tarrying may be longer in the white elephant than in any other abode, and that in the possession of the sacred creature



TOMB OF A BUDDHIST SAINT.

they may possess the presence of Buddha himself. It is known that the Ceylonese have been kept in subjection by the belief that their rulers have a tooth of Buddha in the temple of Kandy, and that on various tracts of the East impressions of the foot of Buddha are reverenced, and are the objects of weary pilgrimages to places which can only be reached with difficulty; but with the white elephant some vague notions of a vital Buddha are associated, and there can be no doubt that the marvelous sagacity of the creature has served to strengthen their religious prejudices. Siamese are known to whisper their secrets into an elephant's ear, and to ask a solution of their perplexities by some sign or movement. And most assuredly there is more sense and reason in the worship of an intelligent beast than in that of stocks and stones, the work of men's hands.

"And yet," continues Sir John, "after all, the white elephant is not *white*, nor anything like it. It is of a coffee-color; not of unburnt, but of burnt coffee—dull brownish yellow or yellowish brown—white only by contrast with his darker brother. The last which reached Bangkok was caught in the woods. The king and court went a long way out into the country to meet him, and he was conducted with a grand procession, much pomp and music, and flying banners, to the capital. There a grand mansion awaited him, and several of the leading nobility were appointed his custodians. The walls were painted to represent forests, no doubt to remind him of his native haunts, and to console him in his absence from them. All his wants were sedulously provided for, and in his 'walks abroad,' when 'many men he saw,' he was escorted by music and caparisoned by costly vestments. His grandest and farthest promenades were to bathe in the river, when other elephants were in attendance, hon-

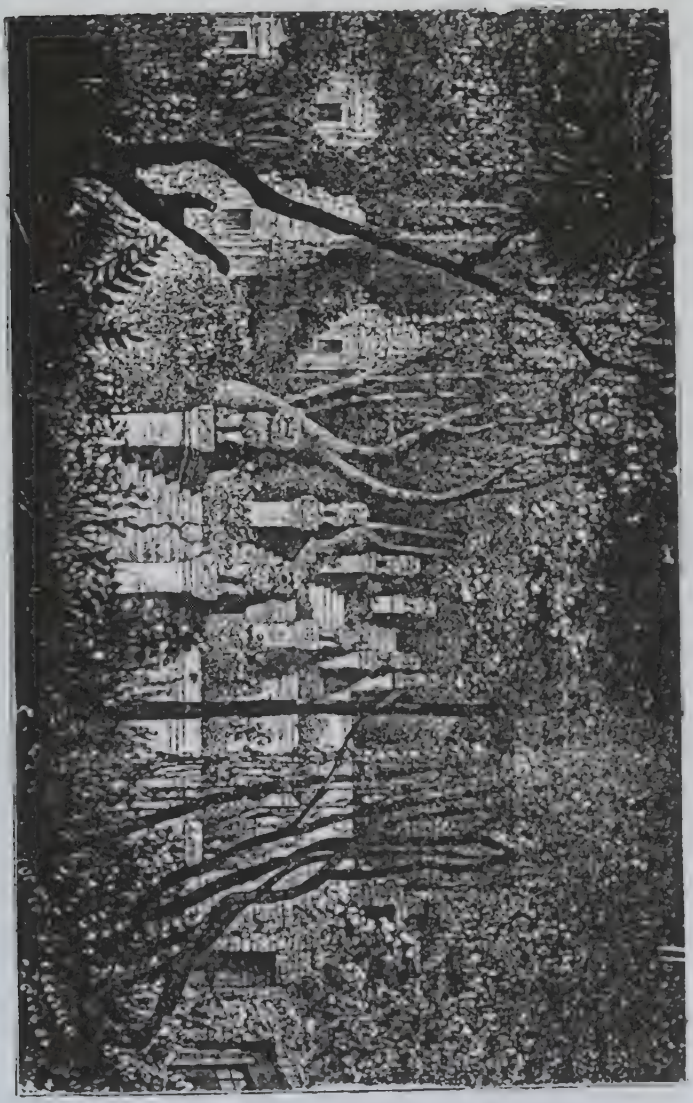
ored by being made auxiliaries to his grandeur. Now and then the two sovereigns sought his presence, but I did not learn that his dignity condescended to oblige them with any special notice. But he wanted no addition to his dignity. Everything associated with majesty and rank bore his image. A white elephant is the badge of distinction. The royal flags and seals, medals and moneys—on all sides the white elephant is the national emblem, as the cross among Christians, or the crescent among Turks; and the Siamese are prouder of it than Americans, Russians, Germans or French are of their eagles, or Spaniards of the golden fleece. The Bourbon *Oriflamme*, the British Union Jack, show but faintly in the presence of the white elephant."

RUINS OF THE GREAT TEMPLE OF NAGKON WAT.

Some of the most famous ruins of the world, and but little known to general readers, are those at Angkor, in Eastern Siam. The Frenchman, M. Mouhot, says the ruins of Nagkon Wat—a temple which must have rivaled the temple of Solomon in its splendor—might take a most honorable place beside our most beautiful buildings. It is grander than anything left to us by Greece and Rome. Another writer says the ruins of Angkor are as imposing as the ruins of Thebes or Memphis, and more mysterious. Modern travelers have proved in their descriptions of these ruins that these are not words of fulsome praise.

There are no certain answers to the questions who built it? when was it built? and what has become of the builders? But recent researches in Chinese history seem to show that it was built between the tenth and twelfth centuries A. D.

The visitor enters upon an immense causeway, 725



RUINS OF THE GREAT TEMPLE OF NAGKON WAT.

feet long, with six gigantic griffins, each carved from a single block of stone, ranged along its sides. On either

side of the causeway are artificial lakes, each of about five acres in extent. The temple is romantically, as well as beautifully and impressively situated in the midst of a forest of palm-trees. The outer wall of the Nagkon Wat is about half a mile square, and is built of sandstone, with gate-ways upon each side. These are handsomely carved with figures of gods and dragons. The main gate-way is on the western side, passing through which and up a causeway, for a distance of 1,000 feet, one comes to the central main entrance of the temple. The entire building is raised on three terraces, each about thirty feet above the other. The whole is built of stone, without cement, with joints so closely fitting that even the lapse of years has not seamed. The immense blocks of stone were quarried about thirty miles away. The central temple is oblong, being 796 feet long, 585 feet wide, and 250 feet high in the centre. From the door-way, on either side, runs back a hall-way, with a double row of columns, each cut—base, shaft and capital—from a single block. This hall-way has an oval-shaped roof, covered with carvings and walls covered with sculptures. This gallery of sculptures, which forms the exterior of the temples, consists of over half a mile of continuous pictures, cut upon sandstone slabs, each six feet in width These sculptures represent subjects taken from the Hindu book called the Ramayana, which describes the adventures of the god Rama and the son of the king of Oudh.

In the Nagkon Wat 1,532 solid columns have been counted. Passing on up steep staircases, we come to several image-houses. These contain several hundred images, made of stone, wood, brass, clay, of all shapes, sizes and ages. Galleries cross and recross each other. Finally we come to the central pagoda, in which are at

present placed colossal images of Buddda. This temple is believed to be at least 2,000 years old.

A little ways from the Nagkon Wat rests the statue of the Leper King, who is supposed to have assisted in



STATUE OF THE LEPER KING.

the building of the temple. This famous statue is carved from sandstone, in a sitting posture; the eyes are closed; a thin mustache, twisted up at the ends, covers the upper lip; the ears are long; the hair is thick, and displayed in curls upon the head, the top of which is sur-

mounted by a small, round crown. The tradition says that this king was an Egyptian, who for some wicked deed was turned into a leper, and who built the temple in fulfillment of a vow that he might be freed from his disease.

SOME OTHER TEMPLES.

Near Pechaburi is a cavern, or series of small caves, called the Cave of Idols. One or two small openings in the ceiling permit the light to enter. Rows of gilt Buddhas line its sides, and a huge reclining image of Buddha lies at one end of the halls. Just outside of the cave, and at the bottom of the hill, is a temple containing another immense reclining Buddha. This is built of brick and mortar, covered with thick gold-leaf. It is clothed with yellow garments, such as the Siamese and Burmese Buddhist priests wear. Its head rests upon the right hand and presses upon a gayly-ornamented pillow. The idol is 135 feet high.

We notice that very many of these immense reclining idols of Buddha are found in Siam alone.

There are 3,000,000 of Chinese in Siam, who are Buddhists and have their own temples. The largest of these is in Bangkok, and contains a brass Buddha, sitting cross-legged, and about fifty feet high, and forty feet wide at the knees. The immense temple roof is 100 feet from the ground. In a smaller temple, in the same inclosure, is another brass Buddha, seated upon a rock, with a copper elephant on one side and a leaden monkey on the other, looking up, in reverence, at the idol Buddha.

When the King of Siam dies, the funeral ceremonies are participated in by the nation. During about four months, 300 or 400 men are engaged in building the funeral temple. The funeral pile, on which the body is to be burned, is placed in the centre, and the temple

built around and above it. Its style is similar to other Siamese temples. The trunks of teak trees, not less than 170 feet high, are placed upright so as to form a square about thirty feet each way. On this is built an octagonal, sixty-foot spire, covered with gold-leaf. Around this central building poles are erected, on which are hung peculiar ornaments covered with crimson cloth. Around the interior are grouped pictures of the gods and of the Buddhist's heaven, with lakes, groves and gardens. All around the temple is a screen of woven bamboo work, and the ground is covered with the same. The whole exterior of the temple is decorated with objects of glass, porcelain, alabaster and silver, with artificial flowers and images of birds, beasts, men and angels. Splendid chandeliers are suspended from the ceiling. Under the central tower is a pyramidal pile, on which the body is to be burned. Thousands of priests are engaged in prayers during the service. The scene and service at such a time is impressive beyond the power of description.

CHAPTER XXXII.

LAMAISM, THE BUDDHISM OF THIBET.

Ah! blessed Lord! Oh, High Deliverer!
Forgive this feeble script, which doth thee wrong,
Measuring with little wit thy lofty love.
Ah! Lover! Brother! Guide! Lamp of the Law!
I take my refuge in Thy name and Thee!
I take my refuge in Thy Law of Good!
I take my refuge in Thy Order! Om!
The Dew is on the Lotus! Rise, Great Sun!
And lift my leaf and mix me with the wave.
Om Mani Padme Hum, the Sunrise comes!
The Dewdrop slips into the shining Sea!

EDWIN ARNOLD. (PERORATION OF "THE LIGHT OF ASIA.")

THIBET is a country lying north of India and west of China. It has a population of about six millions. The early worship of the Thibetans was that of spirits, devils and of nature. The old worship, called the *Bon* religion, bore a strong resemblance to the Taoism of China, and even to-day Buddhism has not destroyed that old religion entirely. The people still have gods of the hills, trees, dales and lakes, and still use charms and resort to magic. Just when Buddhism was introduced into this branch of the Mongolian family we cannot tell, but it certainly was not well-established until 630 A. D. All around Thibet Buddhist missionaries had gone long before this, and it is probable that there is some myth in the tradition that a few missionaries toiled, though in vain, to bring the Thibetans to the Buddhist belief. At the beginning of the fifth century

Fa-Hian, the Chinese monk, made a pilgrimage to the sacred places of Buddhism in India. He and his four companions were forced to avoid crossing Great Thibet.

SKETCH OF THE HISTORY OF LAMAISM.

A Thibetan king established his seat of government at H'lassa in 617 A. D. He married a Chinese princess of the Buddhist faith. By her request, he sent a minister to India, who brought back with him a great number of the Buddhist sacred books. The king had great difficulty in overcoming the objections of both priests and people, but finally succeeded. About the middle of the fourteenth century a great reformer arose in Thibet named Tsong-khapa. He forbade the priests to marry, and declared that magic and necromancy were against Buddhism, and introduced other changes. Another great reformer lived about the same



A THIBETAN LAD.

time named Gedeen-tubpa; he built the great monastery at Teshu Lumbo in 1445, and in him commenced the perpetual incarnation of Buddha, in the persons of the Grand Lamas. In 1650 the sixth successor of this last reformer visited the Emperor of China, and accepted from him the designation of Dalai Lama, *Lama* meaning priest, and *Dalai*, ocean. There are several rival Grand Lamas, the Dalai Lama, the Teshu Lama and the Taranath Lama. There rapidly grew up in Thibet a system of organized priesthood, which has made the Buddhism of Thibet almost altogether unlike that of any other land.

MONKS AND MONASTERIES.

There are the monks and clergy, who are subordinate to the holy and sacred Lamas, the abbots and abbesses, chief Lamas, and, over all, the Grand Lama. The monks go bareheaded, though those of high rank wear caps; their heads are shaved, and they are dressed in a yellow robe and high leathern boots, with the mendicant's food-bowl and the prayer-wheel in their hands. They are collected in vast monasteries scattered over the country, the largest and most numerous being round the city of H'lassa. These monasteries contain many thousands of lamas, and similar establishments are scattered not only in the inhabited valleys, but over the wildest parts of Great



MONASTERY OF HEMIS IN THE HIMALAYAS.

Thibet. As there is little wood in the country, the people rarely burn their dead. The dead bodies are usually carried to a high mountain, to be devoured by beasts and birds. The monks' bodies are, however, burned, and their ashes carefully gathered as relics. Women are not buried or exposed with the bodies of their dead husbands, as was once the case with Hindu women. In fact, this is rendered impossible by the existence of polyandry, one woman in Thibet generally having many husbands.



TARTAR WOMAN.

The monasteries are called *Gonpas;* the Lamas' house, *Labrang;* and the temple, consisting of a room full of images and pictures, Lhakhang. The *Dung-ten* is a relic repository, such as the *Tope* of India; and immense votive piles of stones or dykes, from a few feet to half a mile in length, covered with slabs and stuck over with banners inscribed with the Thibetan prayer *Om mani padmi hum*, are called *Mani*. The images of Buddha are always seated, with the right hand

resting on the knee, the left on the lap, and holding the alms-dish; the body painted yellow or gilt, and the hair short and curly and painted blue. They are of all sizes, and there are other images of beings connected with Buddhistic ideas.

The services consist of recitations and chanting of the *Sutras*, or precepts and rules of discipline, to the sound of musical instruments, trumpets, drums, cymbals and conch-shells. The tunes are impressive and solemn; incense is burned during the services, and there are offerings of fruits and grain to Buddha and to the Buddhisatwas, especially to Avaloki-teswara, who is incarnate in the Dalai Lama. Mystical sentences and titles of Buddha are also recited. The bell is used during the performance of service, and the prayer-wheels—metal cylinders, containing printed prayers in rolls, with the axes prolonged to form handles—are in constant use, not only during the service, but on every occasion, being fixed in rows on the walls of temples, near villages, and in streams, to be turned by water. The prayer-wheels have been in use among these people for more than a thousand years, for they are mentioned by the pilgrim Fa-Hian.

TEMPLE AT TESHU LUMBO MONASTERY.

It contains thirteen gigantic figures, which would be about eight feet high standing, but they are all, except the image of the god of war and another, sitting cross-legged. They are of copper-gilt, holding a pot with flowers or fruit in their lap. They are represented covered with mantles, and crowns or mitres on their heads; and altogether, particularly the drapery, are far from being badly executed. The thrones upon which they sit are also of copper-gilt, adorned with turquois, cornelians and other inferior stones. The mouldings and orna-

ments of the thrones are in a good style. Behind each figure the wall is covered with a piece of carved work, like unto the heavy gilt frames of our forefathers' portraits or looking-glasses. Behind them are china vases, some of them very handsome; loads of china and glass-ware, the last partly Chinese, partly European, filled with grain, fruit or gum flowers, a variety of shells, large conches set in silver, some ostrich eggs, cocoanuts, cymbals, and a variety of other articles, making a most heterogeneous gathering. Round the necks of the images are strings of coral, ill-shaped pearls, cornelian, agate and other stones, and their crowns are set with the like ornaments. The ceiling of the gallery is covered with satins of a variety of patterns, some Chinese, some Kalmuk, some European, brought through Russia and overland. The gallery is lighted on the south side from five windows, and the walls between are hung with paintings of the different deities and views of heaven. The opposite side, where the images are, is shut in all the length of the gallery with a net of iron-work that meddlers may be kept off.

SERVICES AT THE H'LASSA CATHEDRAL.

Köppen presents a very full account of the worship in one of the chief Buddhist temples, in the centre of Buddhism, the city of H'lassa. Rhys-David condenses this as follows:

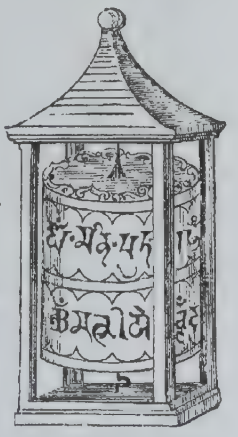
The entrance to the chief temples of the holy city is through a large hall where holy water and rosaries are sold, and in which stand four statues of the archangels. The walls are covered with rude paintings of scenes from the legends of Buddha, and its roof is supported by six massive pillars, covered with beautiful carving, spoilt by gorgeous paint and gilding. The temple itself is a long nave, divided by rows of pillars from two aisles, and by

silver screens of open trellis-work from two large chancels. Into the aisle on each side open fourteen chapels; at the end is the holy place. In its furthest niche, in a kind of apse, is the magnificent golden statue of the now deified Gautama Buddha. In front of the idol is the high altar or table of offerings, raised by several stages from the floor; on the upper levels being images of gold, silver and clay; on the lower, the bells, lamps, censers and other vessels used in the holy service. At the sound of a trumpet the clergy assemble in the entrance hall, wearing the cloak and cap; at its third blast the procession, with the living Buddha, the Grand Lama, at its head, marches down the aisle. When he is seated on his throne, each Lama, or cardinal, bows three times before him, and then seats himself on a divan according to his rank. After a bell is rung, the ten Buddhist commandments are repeated and other formulas, then the priests sing in choir pieces from the sacred books. The monks burst out into a hymn of prayer for the presence of the spirits of all the Buddhists. One of them raises aloft over his head a looking-glass, the idea of which seems to be to catch the image of the spirit as it comes; a second raises a jug; a third a mystic symbol of the world; a fourth a cup, and so on. Meanwhile the voices of the singers, and the sound of the bells, drums and trumpets grows louder and louder, and the temple is filled with incense from the sacred censers. The monk with the jug pours several times water, mixed with saffron and sugar, over the mirror, which another wipes each time with a silk napkin. The water flows over the mirror to the symbols of the world, and is caught in the cup beneath. Thence the holy mixture is poured into another jug, and a drop or two is allowed to trickle on to the hands of each of the worshiping monks, who marks the crown of

his shaven head, the forehead and his breast with the sacred liquid. He then reverently swallows the remaining drops, and, in so doing, believes himself to be swallowing a part of the divine being, whose image has been caught in the mirror over which the water has passed.

PRAYING-WHEELS.

Among the most curious things in Thibet are the praying-wheels. They are little wooden drums covered round the sides with leather, and fitted vertically in niches in the walls. A spindle running through the centre enables them to revolve at the slightest push. They are generally in rows of eight and ten, and well thumbed and worn they usually are. Others, of larger dimensions, are placed by themselves, decorated with the words, "Om mani padmi hum," in the Lanza character, all round the barrel.



PRAYING MACHINE.
Instead of saying prayers they set a machine in motion, each revolution counting as a prayer. The more prayers one says or turns, the more sure he is to get to Heaven. Sometimes the wheel is set so as to be turned by water or machinery, and these machine-prayers are counted as good as others.

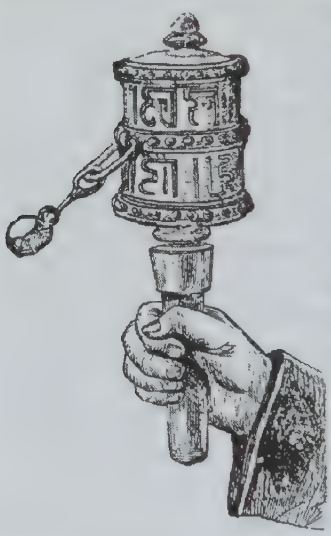
In the vicinity of the monasteries are various small temples, like chapels of ease, rudely decorated with grotesque figures in red and yellow, and having queer-looking structures fastened on the top of them, generally a trident, with tufts of hair attached, or strips of colored calico, horns of animals and other rude devices.

In one place there is a praying-wheel turned by water; but one cannot ascertain whether the benefit accrues to the water, or to the possessor of the stream, or to the public generally. Sometimes the people carry portable wheels, and one often meets them provided with huge

brass ones, with a wooden handle. They are suspended from their necks, in company with a collection of square leather charms fastened by a string to the coat, the whole collection presenting a very odd appearance.

THE MYSTIC SENTENCE OF THIBET.

There is one sentence which the Thibetans and Mongolians have continually in their mouths. The same sentence is written upon their monuments, temple-walls, relic-houses, prayer-wheels—indeed, almost everywhere. It is



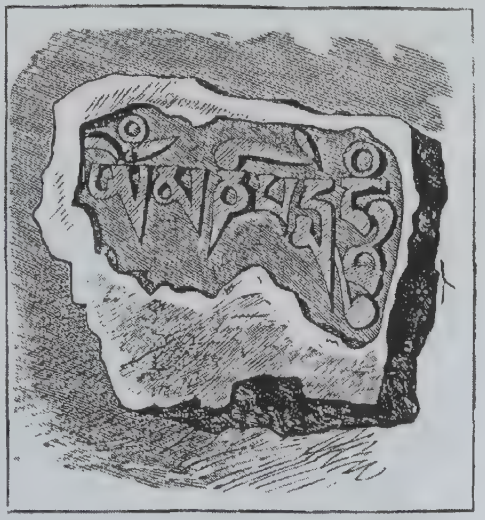
PRAYING WHEEL WHIRLED IN THE HAND.

OM MANI PADMI HUM.

These are words from the Sanskrit language. "Om," among the Hindus, is the mystic name of divinity, which begins all their prayers. It corresponds to our interjection Oh! only that it is uttered with a religious emphasis, due to its hidden, sacred meaning. "Mani" means jewel; "padmi," the lotus; and "hum," amen. So the whole sentence is, "Oh! the jewel of the lotus. Amen." But the Thibetan Buddhists have attached mysterious meanings to each of the six syllables of the sentence. These meanings grew out of the legendary history of the introduction of Buddhism into Thibet; but even this is all but forgotten, and the words are repeated by the millions of Thibetans without the slightest knowledge of their force, but with a superstitious belief in their sacredness, which is unshaken and immovable as the rocks themselves.

THE INCARNATION OF BUDDHA IN THE GRAND LAMA.

The Thibetans believe that the soul of Buddha dwells in the body of their high-priest or Grand Lama; that, at the time of his death, the soul passes into the body of another person, who is to be the Grand Lama until his death. Thus Buddha is born and re-born over and over again. It is an easy matter to determine into whose body the soul of Buddha enters, because they make it so.



STONE WITH THE MYSTIC SENTENCE, "OM MANI PADMI HUM."

It is very much the same as if the chief Lamas were to elect the Grand Lama's successor, because, in reality, they determine where the soul of Buddha shall be found. At present, however, it seems that the Emperor of China exercises a paramount influence on the discovery of these transmigrations, or, in other words, on the filling up of clerical posts; and there can be no doubt that his influence is supreme in the case of determining the election of the two highest functionaries of this theocracy. In order to ascertain the re-birth of a departed Lama, various means are relied upon. Sometimes the deceased had, before his death, confidentially mentioned to his friends where and in which family he would re-appear, or his will

contained intimations to this effect. In most instances, however, the sacred books and the official astrologers are consulted on the subject; and if the Dalai-lama dies, it is the duty of the Pan-chhen to interpret the traditions and the oracles; whereas, if the latter dies, the Dalai-lama renders him the same good service. The proclamation of so great an event, however, as the metempsychosis of any Dalai-lama or Pan-chhen is preceded by a close examination of the child that claims to be in possession of the soul of either of these personages. The re-born archsaint, usually a boy four or five years old, is questioned as to his previous career; books, garments and other articles used and not used by the deceased are placed before him, to point out those which belonged to him in his former life. But, however satisfactory his answers be, they do not yet suffice. Various little bells, required at the daily devotions of the Lama, are put before the boy, to select that which he did use when he was the



MANI PADEE, A BUDDHIST TOMB IN THIBET

Dalai-lama or Pan-chhen. "But where is my own favorite bell," the child exclaims, after having searched in vain; and this question is perfectly justified, for, to test the veracity of the re-born saint, this particular bell has been withheld from him. Now, however, there can be no doubt as to the Dalai-lama or Pan-chhen being bodily before them. The believers fall on their knees, and the Lamas who successfully performed all these frauds join them in announcing to the world the momentous fact.

THE LAMAIST BIBLE.

The Thibetan sacred books are called Kanjur. This contains 1,083 works gathered in 180 folio volumes. These are divided into seven sections as follows: 1. The Book of Discipline. 2. The Book of the Transcendental Wisdom. 3. The Book of the Association of Buddhas. 4. The Book of "the Jeweled Peak," (whatever that may mean). 5. The Book of Aphorisms. 6. The Book of the Doctrine of "Deliverance from Emancipation from Existence" (*sic*). 7. The



A THIBETAN WOMAN.

Book of Mysticism. These all are said to contain the words of Buddha himself. Besides these is a work, called the Tanjur, or translation of doctrine, but has not the authority of the Kanjur.

The art of printing from engraved wooden blocks has been long known to the Thibetans. This aided greatly in spreading the sacred books. There is no Buddhist monastery in Thibet which has not a copy of these works. Sometimes these are very costly; one was prepared about a quarter of a century ago, which cost $10,000. Four or five years ago a magnificent copy of Buddha's works was being executed for a Mongol prince, in the Thibetan language. At that time 80 of the 180 volumes were completed. The printing was in letters of gold, and the volumes are bound in embroidered silk with silver clasps.

CHAPTER XXXIII.

CHINA—CONTINUED.

And yonder by Nankin, behold!
The Tower of Porcelain, strange and old,
Uplifting to the astonished skies
Its nine-fold painted balconies,
With balustrades of twining leaves,
And roofs of tile, beneath whose eaves
Hang porcelain bells that all the time
Ring with a soft, melodious chime;
While the whole fabric is ablaze
With varied tints, all fused in one
Great mass of color, like a maze
Of flowers illumined by the sun.

HENRY WADSWORTH LONGFELLOW.

FO (or Fuh) is the imperfect rendering of Buddha into the Chinese language, as the initial sound of B is almost unknown in Chinese. Buddhist missionaries visited China as early as 250 B. C., and in the second year before Christ a number of Buddhist sacred books were presented to the Emperor of China by an ambassador of the Tochari Tartars. But it did not receive official recognition and did not really take root in China until about the year 67 A. D. In the year 61 the Emperor Ming-ti saw in a dream the image of a foreign god entering his palace. Impressed with the singular vision, he sent, at his brother's suggestion, an embassy to secure Buddhist images, books and teachers. An Indian Buddhist priest, named Kashiap-Madanga, accompanied the embassy on its return. He translated

some of the Buddhist books into Chinese. The religion spread rapidly after it received the imperial favor. This it did the more readily as, with India-rubber-like elasticity, Buddhism stretched itself to include the greater part of the ancient Chinese faiths. Native Chinese became Buddhist monks about the year 335 A. D. The Emperor Hiau Wu erected a pagoda in his palace at Nankin in 381 A. D. The ancient Chinese historians say that about this time large monasteries began to be established and that nine-tenths of the common people bowed to the faith of the saint and sage of India. In 405 A. D., Kumarajiva, an Indian Buddhist, translated the principal Buddhist books into the Chinese. He was assisted by 800 priests. More than 300 volumes were thus prepared.



CHINESE IMAGE OF BUDDHA.

At this time the celebrated Chinese traveler, Fa Hien, was collecting sacred books and visiting sacred places in India. He went by land as far as Ceylon, and returned from that island by sea after an absence of fifteen years.



BRONZE LIONS

This journey furnishes an illustration of the intelligent earnestness of the Chinese Buddhists of this period. From the years 420 A. D. to 451, the Buddhists suffered opposition on the part of the ruling Tartar family of the Wei dynasty. In the year 526 A. D., the famous Bodhidharma came to Canton. He was received with great honor at the court of the Emperor of Southern China. The emperor said to him: "From my accession to the throne, I have been incessantly building temples, tran-



A CHINESE MANDARIN.

scribing sacred books, and admitting new monks to take the vows. How much merit may I be supposed to have accumulated?" The reply was: "None." The emperor: "And why no merit?" The patriarch: "All this is but the insignificant effect of an imperfect cause not complete in itself. It is the shadow that follows the substance, and is without real existence." The emperor: "Then what is true merit?" The patriarch: "It consists in purity and enlightenment, depth and completeness, and in being

wrapped in thought while surrounded by vacancy and stillness. Merit such as this cannot be sought by worldly



CHINESE HALL OF PRAYERS, CONDUCTED BY THE PRIESTS.

means." The emperor: "Which is the most important of the holy doctrines?" The patriarch: "Where all is



PORCELAIN TOWER AT NANKING, CHINA.

emptiness, nothing can be called 'holy' (*shing*)." The emperor: "Who is he that thus replies to me?" The patriarch: "I do not know." The emperor—says the Buddhist narrator—still remained unenlightened.

Bodhidharma, not being satisfied with the result of his interview with royalty, crossed the river Yang-tsze into the Wei kingdom and remained at Lo-yang. Here he sat with his face to a wall for nine years. The people called him the "Wall-gazing Brahmin." When it was represented to the emperor of the house of Liang, that the great teacher, who possessed the precious heir-loom of Shakya, the symbol of the hidden law of Buddha, was lost to his kingdom, he repented and sent messengers to invite him to return. They failed in their errand. The presence of the Indian sage excited the more ardent Chinese Buddhists to make great efforts to conquer the sensations. Thus one of them, we are told, said to himself: "Formerly, for the sake of religion, men broke open their bones and extracted the marrow, took blood from their arms to give to the hungry, rolled their hair in the mud or threw themselves down a precipice to feed a famishing tiger. What can I do?" Accordingly while snow was falling, he exposed himself to it till it had risen above his knees, when the patriarch observing him, asked him what he hoped to gain by it. The young aspirant to the victory over self wept at the question, and said: "I only desire that mercy may open a path to save the whole race of mankind." The patriarch replied, that such an act was not worthy of comparison with the acts of the Buddhas. It required, he told him, very little virtue or resolution. His disciple, stung with the answer, took a sharp knife, severed his arm, and placed it before the patriarch. The latter expressed his high approval of the deed, and when after nine years' absence he returned to

India, he appointed the disciple who had performed this strange act to succeed him as patriarch in China.

PAGODAS.

The word Pagoda has been applied by French and Portuguese authors to temples where images are worshiped and priests live, but English writers confine the word to the high, tapering polygonal structures seen in China, which are called *tours* by the French. Etymologically, the word signifies "house of idols," or "abode of God," being derived from the Persian words *but*, an idol, and *kadah*, a house, a temple. Some of the pagodas are built upon hill-tops and other places for the purpose of securing the prosperity of the locality by the laws of geomancy. These latter are not used for worshiping in.

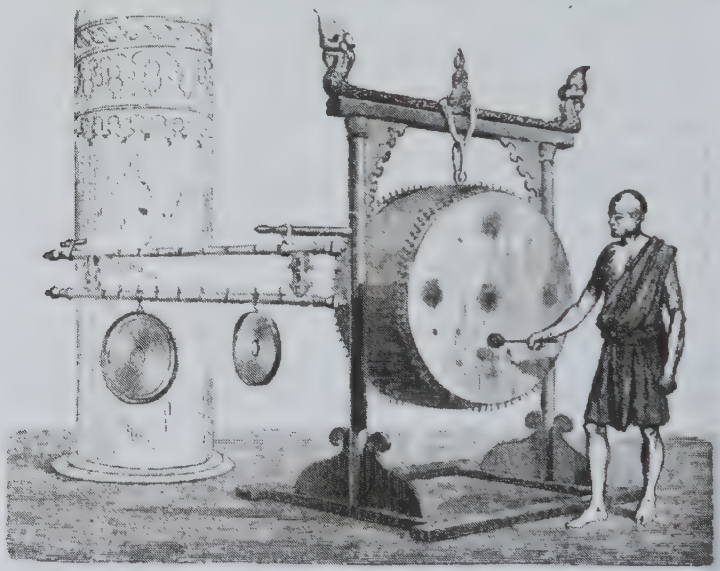
Some authors use interchangeably the words dagaba and pagoda. Exactness with reference to Oriental terms is very difficult to attain. The same word is not unfrequently used among the natives themselves, to denote different objects, and travelers frequently confound the terms and use them confusedly. We aim at the highest precision. Dagabas are lofty, tapering, cylindrical buildings, erected over a relic of Buddha, though sometimes pagodas also are used for keeping the relics of Buddha. The pagoda at Tung Cho, near Peking, has thirteen stories, and is 150 feet high; its base is forty feet in diameter. It stands near the northern wall of the city, and is the most conspicuous object to be seen for many miles around the place Once a year it is the custom, in some cities, to illuminate the pagodas. A large number of paper lanterns are used, each having a lamp or common candle in it. The priests hang the lighted lanterns at each corner of each story of the pagoda. At Nanking there stood, a short time since, a cele-

brated pagoda, called the "Porcelain Tower." This tower was of equal stories, the lower one being 120 feet around. It rested upon a solid foundation of brick work, ten feet high, up which a flight of twelve steps led to the tower. A spiral staircase led to the top, which was 260 feet from the ground. The body of the tower was of brick; this was encased with tiles of glazed porcelain of green, red, yellow and white, and various other colors. The stories had projecting roofs, which were covered with green tiles, and seventy-two bells were suspended from each corner. These bells were rung by the wind, and sent their tinkling tones down among the busy crowds below. In the interior were hundreds of little gilded images. The tower was commenced 1430 A. D., and finished in 1449 A. D. It was totally destroyed by the Tae-Ping rebels about 1860.

CHINESE BUDDHIST TEMPLES.

The temples of the Buddhists, in China, are of varied construction. Very many of them bear evidences of neglect and decay. In the cities and their suburbs, along the highways, standing alone by the roadside or on the hill-tops, are thousands of these edifices, called joss-houses by foreigners, in which are idols of every description, before which incense is burning. These temples are devoted to the worship of various deities, as the goddess of sailors, the god of war, the gods of special neighborhoods or occupations. Generally at the entrance of the temple drums or bells are placed. These are struck by the worshipers as they enter, either to call the attention of the gods to the worship about to be begun, or to summon the attendant priests. Elijah taunted the priests of Baal, when they gashed themselves before their altar on Mount Carmel, as they shouted to the sun, as it rose

majestically in the heavens, calling him to come and consume their offerings. He suggested that perhaps their god, Baal, was asleep, and needed to be awakened by a noise, or that he might be away on a journey and needed to be recalled. So the Chinese worshipers seem to deem it necessary to arouse their gods to hear their prayers. On entering the temple, the worshiper faces the idols, which are generally in a sitting posture, on a platform



BEATING ON A TEMPLE DRUM TO ATTRACT THE GOD.

about five feet from the floor. Guarding the entrance, generally, there are two gigantic images standing, facing each other. Sometimes, as in the temple of the Kushan Monastery, there are four statues; these represent the ministers of Buddha. The first has black eyes, and a fierce countenance, intended to strike awe to the heart; he holds a huge, drawn sword in his hands; a horrible, black, dwarfish figure crouches beneath his feet. The



TEMPLE OF THE "THREE PRECIOUS BUDDHAS," AT SAN FRANCISCO, CAL.

second is a merry god, playing on a guitar. The third stands with an unfolded umbrella. The fourth holds in one hand a struggling serpent, in the other a ball. Generally, there are three images of Buddha, seated side by side, in a sort of pavilion; these are called the "Three Precious Ones,"—Buddha past, present and to come.

The Chinese who have come to America have brought with them their idolatries, so that heathen temples have been opened for worship of idols, even in this Christian land. As most of these Chinese are in San Francisco, the largest Buddhist temple in America is to be found there. The three idols of Buddha are seated under a

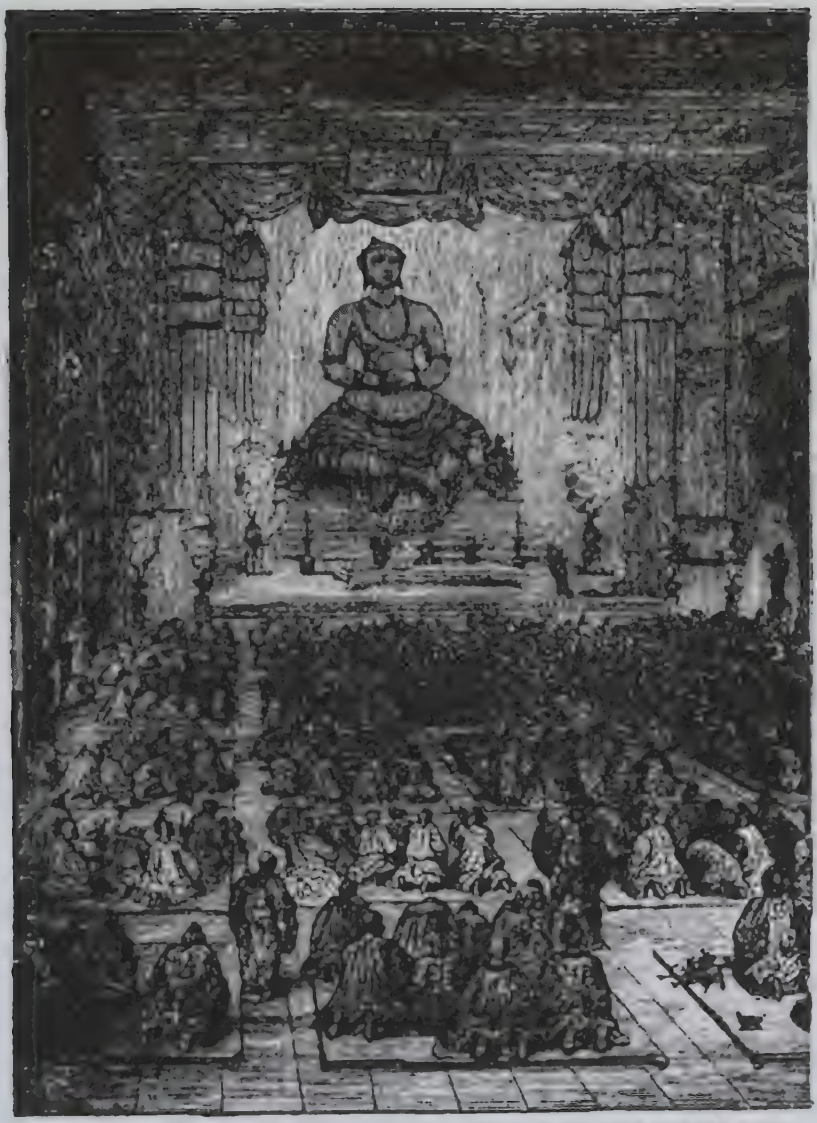


THE "THREE PRECIOUS BUDDHAS."

lacquered canopy. Before them is a sort of altar, on which is a vessel of ashes, in which the incense-sticks are placed. Beside this is a shallow dish, filled with pebbles and water, and the narcissus (daffodil) plant growing in it. In front of the altar stands a large Chinese table, on which five bronze vases are placed—the end ones for flowers, the central for the symbols of the three Buddhas, and the others for candles. The central figure of the

three idols represents *the* Buddha, the Intelligence; the one to his right is Dharma, the Law, and the other is Sangha, the Priesthood. Beside the main pavilion is the shrine of Kwan-Yin, the goddess of mercy and the queen of Heaven. The idols in Chinese temples range from six to twelve feet high, and are mostly made of wood, covered with gilt. Sometimes they are of bronze, wood or stucco, gilded, and of gigantic size. Crowds of secondary divinities are ranged round the walls of the temples. The worship in the temples is very simple. The worshiper first presents an offering of money or rice, then prostrates himself on his mat, before the idols, rubbing the palms of his hands together, telling his beads and mumbling his prayers. The people are coming and going all the day long, for the temples are never shut.

In Peking is a temple called the "Temple of the Thousand Lamas." In Canton is the "Temple of the Five Hundred Gods." These are the "Arhans," or scholars of Buddha. As a temple, it is much like all the other Chinese temples, but it differs from all in the images of the deified disciples of Buddha. These are life-size, sitting on their heels, in Oriental style, each exhibiting the wonderful act for which he has been deified. The eyes of one are perpetually turned to Heaven, and are supposed never to have winked. Another held his hand above his head until it has become immovable. Another has held his hand out so steadily and softly that a bird has come and built its nest in it. Another became so holy that Buddha opened his breast and entered his heart. They are made of clay, and gilded. Before each is a vessel of ashes for the joss-sticks, and vases for flowers. This is one of the most interesting places in Canton, and is one of the temples most visited by foreigners.



WORSHIP OF BUDDHA IN THE TEMPLE OF THE THOUSAND LAMAS, PEKING, CHINA.

One of the most splendid temples, and occupied by one of the most devout assemblages of all heathendom



TEMPLE OF KWAN YIN, QUEEN OF HEAVEN, AT CANTON, CHINA.

THE WORSHIP OF KWAN-YIN.

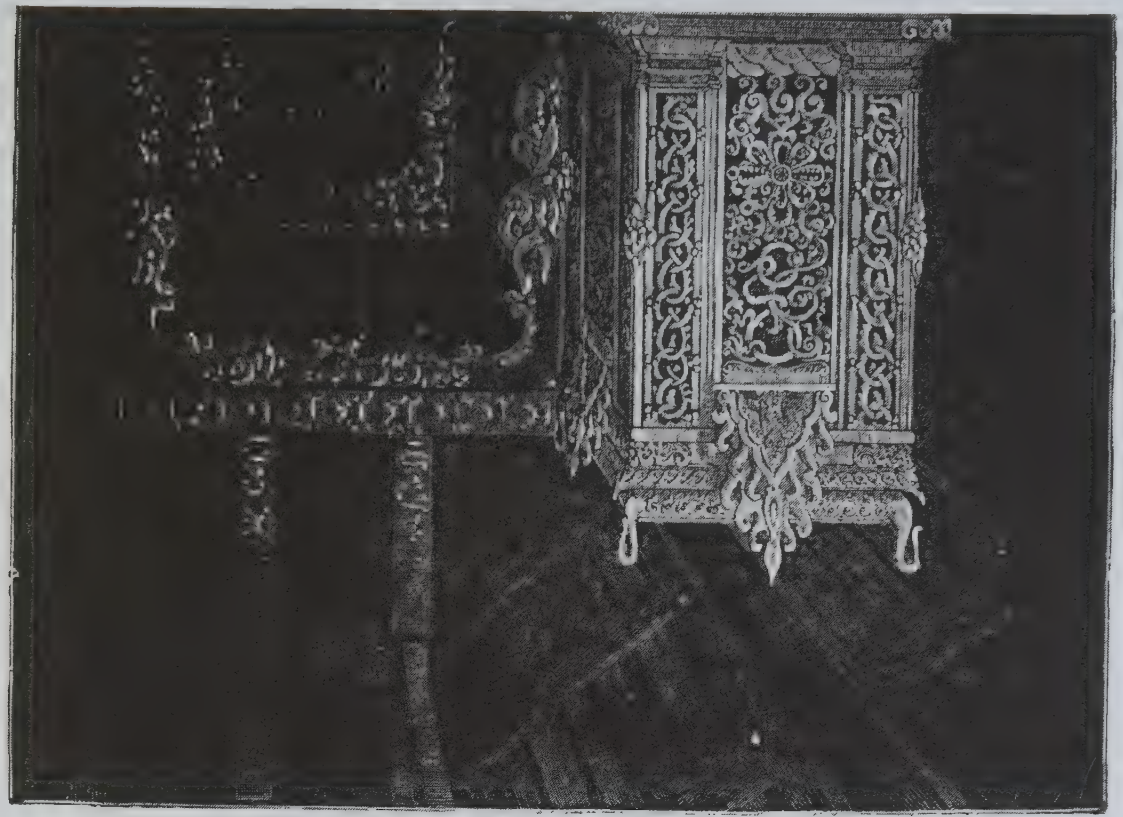
Kwan-Yin, the goddess of mercy, is worshiped with great pomp on the nineteenth day of the second month, which is the anniversary of her birth, and also on the anniversaries of her death and canonization. The story of the career of this canonized Buddhist nun is full of marvels, and it is scarcely possible to enter her temples without finding women and children in them. On her anniversaries, women resort to them in large numbers, and light incense-sticks at the sacred lamp above the altar. They carry the burning incense to their homes, as the smoke is supposed to possess a purifying effect. Other votaries, who have sick relatives, expose tea to the smoke, which rises in clouds from the incense burning on the altar. On their return home they administer the tea to the sick. Kwan-Yin is also much worshiped during the Tsing-Ming, or Worshiping of Graves, as she is supposed to extend her protecting care over the souls of departed ones. Paper representations of clothes, houses, servants and sedan chairs, fashioned of the same material, are at such a season burnt in front of her altars. The goddess is supposed to convey these offerings to the departed spirits for whom they are intended. The ceremony is usually performed at midnight. At this season, also, ladies resort to her temples to pray for afflicted husbands or children. The form of worship observed on such occasions is conducted by Buddhist priests. Two tables are placed, about six feet apart, in front of the idol, and fruits and flowers are arranged upon them as offerings. The ladies sit or kneel near the tables, and the priests march round them to slow music. The music quickens, and at last the priests are found careering round the tables. This absurd service is brought to a close by the

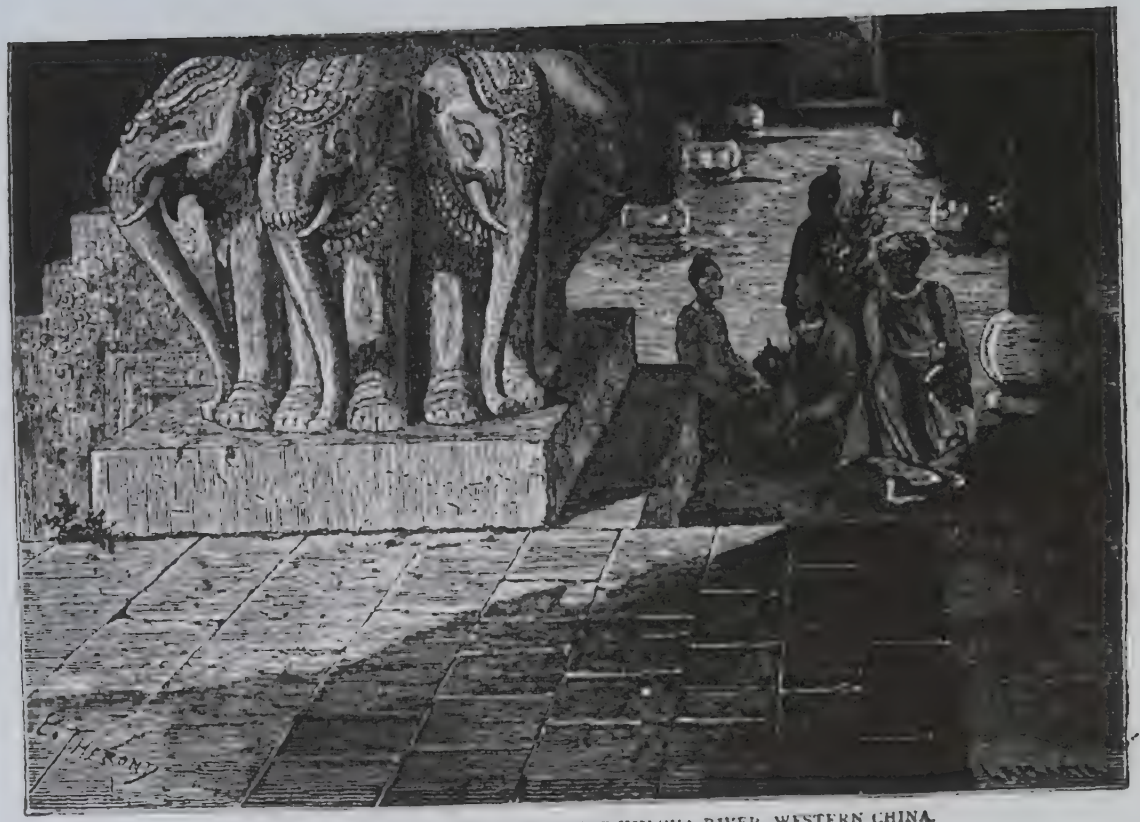
priests rushing wildly toward the ladies, and in most extravagant terms tendering them their congratulations.



COLOSSAL GILDED BUDDHA—Fifty feet high; carved from the solid rock.

The temples in honor of the Goddess of Mercy are very numerous throughout the empire. In the most im-





ALTAR OF A CHINESE PAGODA, NEAR THE KIN-CHA RIVER, WESTERN CHINA.

portant of these, at Canton, were at one time several ornaments of great value, which had been presented to the goddess by the Emperor Taou-kwang, in return for blessings which she was supposed to have conferred on the southern portion of the empire. One of these was a jade-stone ornament of great value, which was presented in acknowledgment of a victory which the goddess was supposed to have given to the Chinese troops over the British barbarians, as they are called, in 1841.

THE WORSHIP OF KUM-FA.

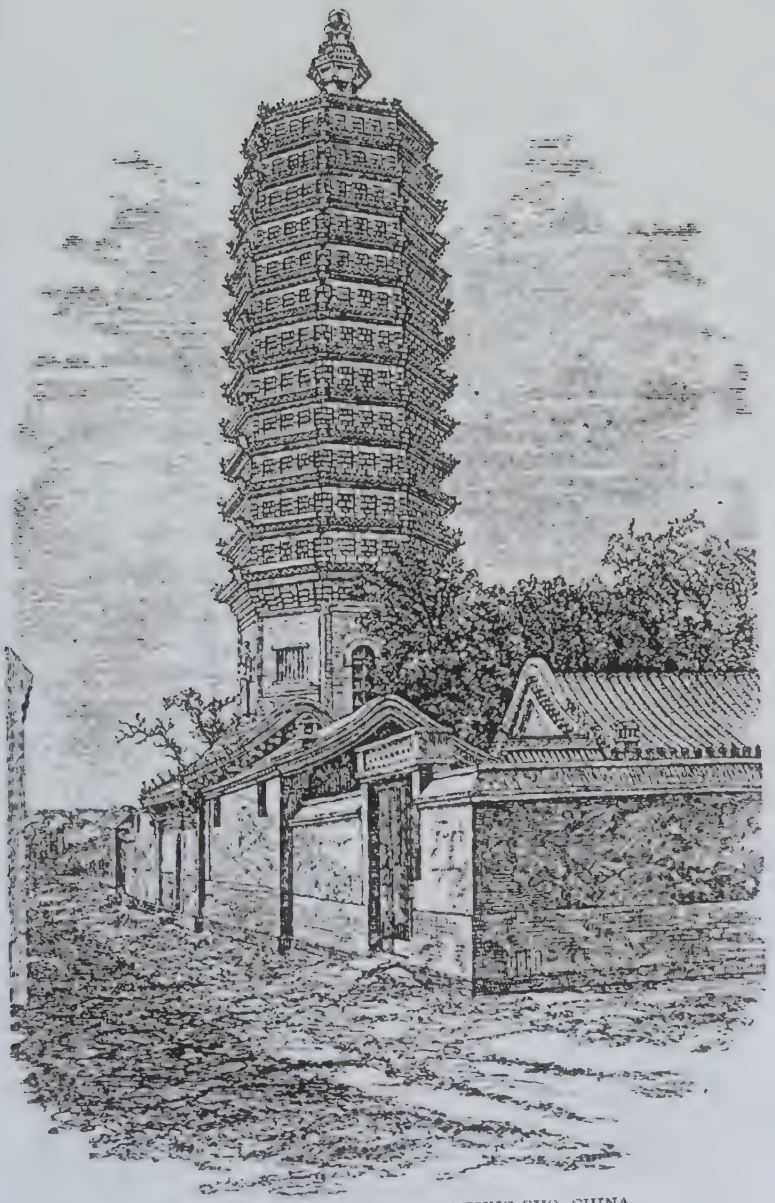
Another goddess who is popular with Chinese wives is Kum-Fa, the tutelary goddess of women and children. A native of Canton, she flourished during the reign of Ching-hwa, who ascended the throne A. D. 1465. When a girl of tender years, she was a constant and regular visitor to all the temples in her immediate neighborhood. She is said to have had the power of communing with the spirits of the departed. Becoming at length tired of the world, she committed suicide by drowning. In course of time, her body rose to the surface of the water, and when it was taken out the air became impregnated with sweet-smelling odors. It was placed in a coffin, and a sandal-wood statue or idol of Kum-Fa rose apparently from the bed of the river, and remained stationary. A temple was erected for the image, but an iconoclast deliberately destroyed it by fire, and it is now replaced by a clay figure. Her principal temple stands on the south side of the river at Canton. Her votaries are mostly wives who desire to become mothers. The list of the duties which her ministering attendants divide among them is a complete summary of the art of rearing children. One is considered to be the guardian of children suffering from small-pox. The second presides over the ablutions

of infants. The third superintends the feeding of newborn babes and young children. The fourth is the especial patroness of male infants. The fifth attends to the careful preparation of infants' food. The sixth watches over women laboring with child. It is in the power of the seventh to bestow upon women who have conceived, male or female children, in answer to their prayers. The eighth can bless women with male offspring. The ninth makes children merry and joyful. The tenth superin-



THE GODDESS MA-CHU AND HER ASSISTANTS.

tends the cutting of the umbilical cord. The eleventh causes women to conceive. It is the privilege of the twelfth to make children smile. The thirteenth has the care of infants until they are able to walk. The fourteenth teaches them to do so. It is the calling of the fifteenth to teach them how to suck. The sixteenth watches over unborn babes. On the seventeenth, it devolves to see that their bodies are, immediately before birth, free from sores or ulcers. The eighteenth is re-



THIRTEEN-STORIED PAGODA AT TUNG-CHO, CHINA.

garded as the special patroness of female infants. To impart strength to infants is the duty of the nineteenth; and the twentieth is named Fo-shee-fa-fu-yan.

IDOLS.

In some of the temples the idols are very numerous, and in Yang-chow there is one in which there are said to be no fewer than 10,000. The idols, which are very diminutive, are contained in one large hall, and in their fanciful, but orderly arrangement, present a very singular appearance. In the centre of the hall stands a pavilion of wood, most elaborately carved, under which is placed a large idol of Buddha. The pavilion, within and without, is literally studded with small idols, which are different representations of the same deity. On each of the four sides of the hall are small brackets, supporting idols of Buddha; and a still larger number of these are placed on the beams and pillars of the vaulted roof. Two are full-sized figures of the sleeping Buddha. At Peking and Canton there are halls precisely similar. The hall of 10,000 idols, at Canton, is, like the monastery of which it forms a part, in a most ruinous state, and the majority of the idols with which its walls were at one time adorned have disappeared in ways not now understood.



CHINESE IDOL.



CHINESE IDOL.



CHINESE IDOL.

In the prefecture of Shu-hing, where marble quarries abound, idols are in many cases made of that material. At Pun-new-chan, a market-town on the banks of the Grand Canal, one sees in a ruined monastery three large iron idols, representing the Past, Present and Future Buddhas. There are in certain temples stone, earthenware and porcelain figures. The three large idols in the Tai-fan monastery, at Canton, are said to be made of copper, and many of the small idols of Buddha are also made of the same material. Buddha is represented in a variety of postures, and some of the figures have smiling countenances, whilst others appear decidedly sorrowful.

THE TEMPLE OF HORRORS.

Near the Temple of the Five Hundred Gods is the "Temple of Horrors," so called by foreigners, where are



CHINESE BUDDHIST'S IDEA OF HELL.

ten cells, in which are exhibited the various pains of the Buddhist purgatory. The actual scenes are exhibited in clay figures, about two-thirds life-size. The first cell, about ten feet square, which is the measurement of each

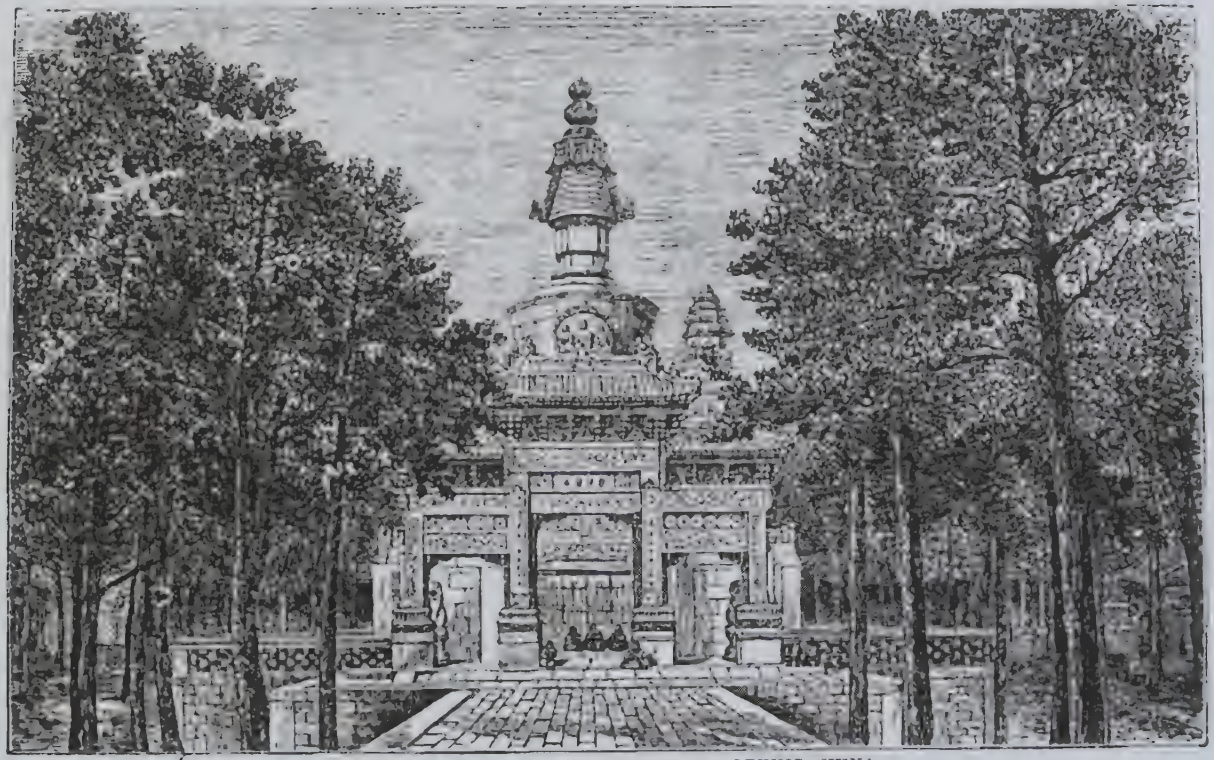
of them, is the hall of judgment, where the poor wretches are tried. Then comes one chamber where a man is receiving from the demons a terrible whipping, being stretched on the ground face downward, by two men, while a third is beating him with a paddle. The next cell exhibits a criminal fastened in a frame, head downward, and being sawn in two, lengthwise. In the next, another is suffering the tortures of slow burning; another is supposed to be sitting under a red-hot bell. In the next there are cages, and some chained with a Chinese *cangue;* in another they are being beheaded; and, in another, they are ground in a mill and pounded in a mortar. In the next they are boiling a poor fellow in oil; and, in the last, some poor wretches, for having been guilty of eating beef, are being themselves slowly transformed into oxen. Several figures in this cell present the various steps of this transformation. In all these cells numerous figures of demons are looking on with expressions of diabolical satisfaction, and, strange to say, around the sides of each of the cells are ranged in scenic manner mountain and hillside retreats, on which are seen smaller figures of the good and saved, seeming to take an equal delight in witnessing the pains of the unhappy ones who have missed of paradise. Notwithstanding all these horrors, booths are rented out before all these cells, and a lively traffic is carried on, and the priests themselves drive a large trade in selling fans, sacrificial money, etc., which are to be burned for the use of these suffering wretches.

But a Buddhist may be sent by the judges to purgatory without being obliged to remain there. The living relations, if they but pay enough to the priests, and beg often and long enough to persuade the priests to pray to Kwan-Yin, the goddess of mercy, to deliver their dead

friends from purgatory, it will be accomplished, so say the priests, by means of the sacred lotus-flowers. The clay images in many of the "Temples of Horrors" are sometimes made so as to move their limbs and jaws, when a string is pulled by some unseen person. Occasionally the people meet in great crowds for the purpose of worshiping Kwan-Yin, and beseeching her to deliver from the ten departments of hell those who have no friends to intercede for them; then a wholesale delivery is supposed to take place. The priests are greatly enriched at such seasons, and therefore these occasions are numerous.

MONASTERIES.

The monasteries are often embosomed among the hills, and surrounded by groves of bamboo and other trees. These are sometimes in the neighborhood of crowded cities; at other times, away in the lonely wilds of the mountains. They are generally used as temples, as well as dwellings for the priests. The monasteries have kitchens, eating-rooms, sleeping apartments and libraries. Most of the larger monasteries own land, or other property, from which annual rent, payable in crops or money, is received. In connection with some of these monasteries are large bells. These have no tongues, but are struck on the outside by a ponderous swinging beam. In some few cases the sound of the bell is not suffered to cease; relays of priests keep it always ringing. In the monasteries generally, morning worship is held before daylight, and evening worship about five o'clock in the afternoon. The service lasts from an hour to an hour and a half. All the priests join in it. The service consists, principally, of a chant or recitation of passages from the Buddhist sacred books, the Sanskrit prayers in which have been transliterated in Chinese characters.



MONUMENT OF A BUDDHIST LAMA, NEAR PEKING, CHINA.

This is accompanied, not by the music of organs, but by one or two of the priests beating the time on a hollow "wooden fish." The chant is impressive, though monotonous. Often they move in slow processions about the room, chanting as they march, and bowing when they pass and re-pass the image of Buddha.

In the monasteries great attention is paid to comfort. There are rooms for the reception of officers, for the common people, study rooms and the room for daily worship; in addition, a place is sometimes provided for keeping living animals. These are not kept for food, but are donated by devotees who send them there. It is a part of the Buddhist faith not to kill any living creature, because, if one kills or injures a horse, or any other animal, he may be inflicting suffering on his mother, or some other friend. For the same reason, the Buddhist priests of China sometimes take care of sick and wounded animals. No animal is put to death, but permitted to die a natural death, and then is buried. When you tell the priests that the air, water, vegetables or grain they eat are full of tiny, living animals, and when you try to show them by the help of the microscope, they refuse to believe that they are really animals having organic life. The Chinese dislike the Buddhist priests, because they disown the family relation, and yet they patronize them and follow their teachings with an unquestioning faith and an implicit obedience.



PRIEST AT A PRAYING-WHEEL.

A MONK'S MONUMENT.

Within the grounds of an old Buddhist temple, about half a mile from Peking, is a magnificent marble monument. A hundred years ago, or more, the Teshu Lama of Thibet, a man of great sanctity, died. He died of the small-pox. While his body was embalmed and sent back to Thibet, over his clothing was built this great mausoleum. It is built of beautiful marble, and from the base of the terrace to the large gilt ball on the top is about ninety feet in height. Scenes from the life of this Lama, distinguished for his piety and devotion, are sculptured in *bas-relief* on the monument. These include his birth, his conversion to the Buddhist religion, his teaching his disciples and his death. The carving is executed by the Chinese, with a high degree of artistic taste and skill.



CHINESE BONZE, OR PRIEST.

On the top of the monument is a neat marble urn, and on this a lotus-flower and a gilded marble globe. Not only Chinese Buddhists, but even the Thibetans, greatly venerate this monument. Often they may be seen measuring their length on the ground, and in this way proceeding entirely around the monument.

CHINESE BUDDHIST BONZES.

The priests often go in companies of thirty and forty, dressed in loose, yellow robes of cotton or silk, with a wide collar, with beads around their necks, begging for the support of their monasteries. The people will give them rice, or oil, or, perhaps, "cash," which is the name of the common round Chinese coin, having a square hole in the centre. The priests shave the hair from their heads, and often spots on their heads are burnt with coals of fire so that the hair will never grow again; this is a badge of their profession. They never marry, and they leave their homes forever. They never even sleep in dwelling-houses with other people. They make no friendships, but shut themselves off from the rest of mankind. They profess to have given up the world and all its pleasures. They pass their time in chanting from the Buddhist sacred books. They are employed in private families to pray for the sick and dying, or for the dead, for which they are paid. The ranks of the priests are recruited by buying boys who are trained for the priesthood. Often, mandarins tired of business, or shopkeepers unsuccessful in trade, or scholars failing to pass the examinations, will enter the monasteries and become monks, or, perhaps, priests. There are often priests who retire from the world altogether, for a time; who receive their food through a hole in the wall of their cells. These profess to give themselves entirely and only to meditation, and

so hope to become Buddhas when they die. The bodies of the priests are usually burned with great ceremony and are not buried as is the custom prevalent with us.

BUDDHIST DEVOTEES.

Many Buddhist devotees seek to subdue the flesh by inflicting painful severities on their bodies. One will meet, frequently, a company of priests, one of whom will pull up the sleeve of his coat and uncovering an arm without a hand, beg for alms, assuring you that he had, by a slow process, burned his hand to the stump, as an atonement for his sins and as a recommendation for his promotion at some future time to the state of Buddhahood. At Peking a priest will often be seen sitting in a sedan chair, the interior of which is thickly studded with sharp nails and spikes, so that he can neither move nor sleep. He informs those who stand round his penitential chair that the nails acquire a heavenly virtue in proportion to the misery which they cause him, and that he is prepared to sell them for a fair price each, as antidotes against evil. He assures them that he had resolved to remain in the sedan chair until every nail has been sold.

At Tien-tsin there formerly lived a priest who had passed through his cheek a sharp skewer, to the end of which he had attached a chain. To relieve him of its weight, some little boys held up the chain—an act which was, of course, regarded as very meritorious. Sometimes these devotees perform pilgrimages of penance to distant shrines, traveling hundreds of miles on foot. It is remarkable that the Buddhists should subject themselves to such self-torture, as Buddha himself, on one occasion, preached a most powerful sermon against self-torture and all such follies.

CEREMONY OF THE WATER-LAMPS.

Doolittle, in his work on China, says: Frequently a large number of small and cheap earthen vessels, shaped somewhat like bowls, is provided. A preparation of pitch and some other inflammable material, or some oil, or a candle, is put in each. Around the top of the outside of each are fastened paper imitations of lotus-flowers or some other pretty plant. Early in the evening, these vessels are carried in a procession of priests from the place where the principal ceremonies are performed to the



LETTING GO THE WATER-LAMPS.

edge of the nearest running water, where, the pitch or oil having been lighted, the vessels are placed carefully on the water and allowed to float away. The object of this is explained to be, to afford lights for the spirits that come or go by water. The priests coming to the water and going from it, on this occasion chant their classics, and clap their cymbals together, walking along slowly and in single file. This ceremony is called *letting go the water-lamps.*

THE DO-NOTHING SECT OF REFORMED BUDDHISTS.

For about two hundred years there has existed a sect in China which bears quite a close resemblance to Buddhism, and yet differs widely from this faith in that it opposes idolatry. They are called the Wu-Wei-Kiau, or "The Do-nothing Sect." Their central doctrine seems to be that religion does not consist in outward ordinances and ceremonies, but in quiet meditation. They have temples but no idols. In a discussion with some priests, who had brought a huge brass Buddha to the court of the king, Lo-tsu, the founder of this sect, said: "A brazen Buddha melts, and a wooden Buddha burns, when exposed to fire. An earthen Buddha cannot save itself from water. It cannot save itself, then how can it save me? In every particle of dust there is a kingdom ruled by Buddha. In every temple the king of the law resides. The mountains, the rivers, and the great earth form Buddha's image. Why, then, carve or mould an image?"

This sect worships, in addition to Buddha, a goddess called the Kin-mu, or "golden mother." She is believed to protect from dangers, from sickness and from the miseries of the unseen world. This sect eat only vegetables.

BOOLDO, THE BUDDHISM OF THE COREANS.

Corea is a country lying between China and Japan. Buddhism entered it in 372 A. D., from China. The Coreans have two names for God; one, a native name, Hannonim, meaning the Heavenly One; the other, the Chinese name, Shang-te. Buddhism is called Booldo in Corea. The priests or monks, called Joong, are very numerous; they are said to form one-fourth of the whole male population. Their principal images are of brass, the secondary ones of carved stone; they have none of

clay. The priests dress in black or gray, while the rest of the people generally dress in white. They use rosaries. Confucius is worshiped twice a year by the magistrate of each city in Corea. There are two very popular gods—belonging to the old religion that existed in Corea before Buddhism was introduced—they are the god of the mountains and the god of rain. The Buddhists have four sects in Corea. In their doctrines and general worship there is but little difference between the Corean and the Chinese Buddhists. These few notices of Buddhism in Corea must be taken with caution, for our information respecting that secluded country is too imperfect to enable us to describe it fully or with confidence.

CHAPTER XXXIV.

JAPANESE BUDDHISM.

Buddhism, that worship without God, that religion of nothingness, invented by despair, is superior, in many respects, to the religion which it has displaced in Japan.—AIMÉ HUMBERT.

My mountain dwelling's roof of thatch
Is with Yahemugura moss o'ergrown,
Of passer-by no glimpse I catch,
I dwell uncheered and alone.

THE PRIEST'S LAMENT FOR THE DESERTED TEMPLE (translated from the Japanese).

BUDDHISM was introduced into Japan in 552 A. D. By this time, the original Buddhism of India had been very greatly altered. "It now had a vast and complicated ecclesiastical and monastic machinery, a geographical and sensuous paradise, definitely-located hells and purgatories, populated with a hierarchy of titled demons. Of these, the priests kept the keys, regulated the thermometers, and timed or graded the torture or bliss." The Chinese had very greatly modified the Buddhism of India, and the Coreans had still further changed the Buddhism which they had received from China; and now, Japan, in her turn, modifies the religion she received from Corea. The way was prepared for the coming of Buddhism to Japan. Shintoism had become an empty, cold system of political management, used as a support of the government. It had lost its hold on the affections of the people, and they were heart-hungry for just such a warm religious system as Buddhism had to offer. In

the year 552, King Petsi, of Corea, sent to Kin-Mei, the thirteenth Mikado of Japan, a statue of Gautama, together with books, banners, a baldaquin and other objects of worship. Buddha had said: "My doctrine shall extend to the East;" and King Petsi desired to aid in fulfilling that prophecy. The mikado suffered the statue to remain; a chapel was built for it, and worship offered by a few of the members of the mikado's court. An epidemic broke out; it was declared that the new image was the cause of it, and the chapel was thereupon burned and the statue cast into the river.

In the reign of the next mikado, Bidasu, a Buddhist bonze (priest) came over from Corea. He had been warned of the difficulties before him, but surmounted them by a pleasant device. When he was presented to the mikado at his court, he saw his little grandson, a boy of six years old, at whose birth there had been some extraordinary signs. He prostrated himself at the child's feet, and worshiped him, declaring that he recognized in him the incarnation of one of Buddha's disciples, the new patron of the empire. The mikado left the child in the care of the Corean priest, to be educated by him. As might be expected, the child became the first high-priest of Buddhism. Through his efforts, being so closely related to the Emperor, the religion spread with greater rapidity, and soon became the dominant religion of the land.

BODHIDHARMA IN JAPAN.

In Japan, as in India, there have been many ascetics, noted for their wonderful penances. One of the first and most famous of these is called Bodhidharma, who founded the Shin-Shin sect of Buddhists. He came from Corea, in 613 A. D., according to the legend, floating upon a large lotus-leaf. Kobo Daishi, the inventor of the Japa-

nese syllabary or alphabet, was a celebrated priest, born in 774 A. D. Fodaishi was a remarkable inventive genius, who came from China. The priests had been required to read the "wheel of the law," as it was called, with great regularity. He constructed a movable desk, and spread on it the rolls of the sacred books. He allowed his disciples, instead of reading all the books through—which would have been a most tiresome task—to give this desk a half or three-quarters of a turn, counting it as if they had read the books which passed before them. He and great priests of later days did much to mix the two religions, Buddhism and Shintoism together, and thus secure its readier acceptance. The thirteenth century was the time when Buddhism attained the height of its prosperity. At this time, many of the greatest temples were built, and most of the sects founded. Of these sects, there are seven chief and some twenty minor ones, illustrating the utmost diversity.

THE SUN-CHILD AND HIS MIRACULOUS DELIVERANCE.

In 1222, a child was born, who was named Nichiren, because his mother dreamed that the sun (nichi, in Japanese) had entered her. While still a child, he was intrusted to the care of a priest. As he grew up, he turned away from all the accepted teachings, and resolved to found a new and purer sect. He changed the common Japanese prayer from "Save us! O Eternal Buddha!" to "Glory to the salvation-bringing book of the law!" This prayer is inscribed in the temples of this sect, upon their tomb-stones and shrines, and was even engraven on the shields of their warriors. Nichiren was a traveling preacher, and he founded many temples. He bitterly opposed all other Buddhists, and made many bitter enemies. The story is thus told by Griffis: "On a certain



:ULOUS DELIVERANCE OF A BONZE.

day, he was taken out to a village on the strand of the bay, beyond Kamakura, and in front of the lovely island of Enoshima. This village is called Koshigoye. At this time, Nichiren was forty-three years old. Kneeling down upon the strand, the saintly bonze calmly uttered his prayers, and repeated '*Namu mio ho ren ge kio*' upon his rosary. The swordman lifted his blade and, with all his might, made the downward stroke. Suddenly a flood of blinding light burst from the sky, and smote both the executioner and the official inspector deputed to witness the severed head. The sword-blade was broken in pieces, while the holy man was unharmed. At the same moment, Hojo, the Lord of Kamakura, was startled at his revels in the palace by the sound of rattling thunder and the flash of lightning, though there was not a cloud in the sky. Dazed by the awful signs of Heaven's displeasure, Hojo Tokoyori, divining that it was on account of the holy victim, instantly dispatched a fleet messenger to stay the executioner's hand, and reprieve the victim. Simultaneously, the official inspector, at the still unstained blood-pit, sent a courier to beg reprieve for the saint whom the sword could not touch. The two men, coming from opposite



SHRINE OF KWANON.

directions, met at the small stream which the tourist still crosses on the way from Kamakura to Enoshima, and it was thereafter called Yukiai (meeting on the way) River, a name which it retains to this day. Through the pitiful clemency and intercession of Hojo Tokimuni, son of the Lord of Kamakura, Nichiren was sent to Sado Island. He was afterward released by his benefactor, in a general amnesty. Nichiren founded his sect at Kioto, and it greatly flourished under the care of his disciple, his reverence, Nichizo. After a busy and holy life, the great saint died at Ikegami, a little to the north-west of the Kawasaki Railroad station, between Yokohama and Tokio, where the scream of the locomotive and the rumble of the railway car are but faintly heard in the solemn shades. There are to be seen gorgeous temples, pagodas, shrines, magnificent groves and cemeteries. The dying presence of Nichiren has lent this place peculiar sanctity; but his bones rest on Mount Minobu, in the province of Kai, where was one of his homes when in the flesh."

The disciples of Nichiren drank in their master's spirit, and they long continued the most powerful sect of the Buddhists in Japan. The Shin sect, which was brought to great strength by Shinran in 1262 A. D., discarded fasting, penances, pilgrimages, separation from society, nunneries and monasteries, and taught salvation by faith in Buddha, and not by works. They use the sacred Buddhist books in a translation into Japanese, while the other sects used the (to them) unintelligible Sanskrit and Chinese. Their temples are built mainly in crowded cities. Their priests marry, and their sons succeed them in office. This sect wields a vast influence over the religious life of the people. To these two men, Shinran and Nichiren, and their missionary labors, the great progress of Buddhism in Japan is due.



INTERIOR OF KWANON'S TEMPLE, TOKIO, JAPAN.

FURTHER HISTORY OF BUDDHISM IN JAPAN.

The books and idols were brought from Corea in 552. In 584 several of the nobles at court professed faith in the new religion. In 585 the pestilence broke out, and the progress of Buddhism seemed to be checked. In 741 an imperial decree was given that two temples and a seven-storied pagoda be built in each province. This would seem to indicate the establishment of Buddhism in Japan. But, from the time (800) when Kobo Daishi showed that, according to Buddhism, patriotism and piety were one, and that the Shinto gods were but Japanese manifestations of Buddha, it gained a sure foothold in Japan; the religion spread more and more extensively, until the fourteenth century, when the zeal of Nichiren, Shinran and their co-workers were somewhat forgotten. Many of the largest Buddhist temples now standing were built in the twelfth and thirteenth centuries, and are therefore, five or six hundred years old. In the fourteenth century the great majority of the soldiers were Buddhists. Images of Buddha were sewed into their helmets; texts from the sacred books were woven into their banners; and amulets or charms, with sacred characters written on the papers within them, were worn as a protection in battle.

From the year 1570 Nobunaga, a famous warrior, appears as a persecutor of the Buddhists. The Buddhists were then very powerful; they had enormous monasteries and stone-walled and moated fortresses. The priests of the various sects were continually quarreling among themselves, and used arms with the dexterity of the soldiery. They grew to be less and less strict in their observance of religious rites and rules as they grew prosperous. On the shore of Lake Biwa was the largest

monastery in all Japan. Here thousands of monks were gathered together. They chanted their prayers before gorgeous altars, while they reveled in luxury and licentiousness, drinking wine, eating forbidden food, and yielded to the charms of concubines or fanned the flames of wars between their followers and those of other sects. Nobunaga, who had been trained among priests, had no respect for such characters; he was born, bred and educated as a Shintoist, and he hated Buddhism. In 1571 he ordered his soldiers to set fire to this and other monasteries, and to destroy their occupants without exception. Before this, Xavier and other Jesuit missionaries had come to Japan, and they were encouraged by Nobunaga, because he regarded them as opponents of the Buddhists. But Buddhism thrived in spite of this persecution. Now the whole country, with its 35,000,000 of people, may be called Buddhist. But since



THE HIOGO BUDDHA.

the thirteenth century not many very extensive monasteries have been built. That work is nearly abandoned.

BUDDHIST SECTS IN JAPAN.

Buddhism in Japan is broken up into many sects. These sects differ greatly, much more than even Protestantism and Roman Catholicism. For a time they waged bitter wars against each other, and sought to exterminate each other.

W. E. Griffis has prepared the following tabular list of Buddhist sects in Japan:

Chief Sects.			Total number of Temples.
1. Tendai,	founded by	Chisha, in China, . . .	6,391
2. Shingon,	"	" Kobo, in Japan, A. D. 813, .	15,503
3. Zen,	"	" Dharma, "	21,547
4. Jodo,	"	" Hónen, " A. D. 1173, .	9,819
5. Shin,	"	" Shinran, " A. D. 1213, .	13,718
6. Nichiren,	"	" Nichiren, in Japan, A. D. 1262, .	
7. Ji,	"	" Ippen, " A. D. 1288, .	586

According to the census taken in Japan in 1872, there was a population of 33,110,825. Of these there were 75,925 priests, abbots and monks; 9 abbesses; 37,327 novices preparing to become monks or priests; and 98,585 religious devotees were gathered in monasteries. These last are mostly of the Shin sect. In 1875 the census showed a decrease of over 4,000 of these *religieux*. Besides the seven chief sects above mentioned, there are twenty-one "irregular," "local" or "independent" sects, which act apart from the others, and in some cases have no temples or monasteries. A number of other sects have originated in Japan, flourished for a time, decayed and passed out of existence. Mr. Griffis estimates that it took 900 years to convert the Japanese from their nature-worship to Buddhism.

THE PROTESTANTS OF BUDDHISM.

The members of the Shin sect, founded in 1213, sometimes called the Shinshin, at other times the Monto sect, are the Protestants of Japanese Buddhism. They protested and still protest against penance, fasting, pilgrimages, convents and monasteries, hermitages, charms, amulets and the reading of the Buddhist sacred books in



BUDDHIST SHRINE AT KOBE.

an unknown tongue. Its founder, the priest Shinran, married a noble lady of Kioto. The Monto priests always marry and oppose the celibacy of the priesthood. This is the most thoroughly organized and earnestly aggressive of all the Buddhist sects of Japan. Its priests are wide-awake and active. Two of them have been studying the Sanskrit language with the famous Professor Max Müller,

preparing better to understand and preach their sacred books, which are written in this tongue. One of the foremost priests of to-day is Akamatz, who spent several years in England studying Sanskrit and Christianity. Their temples are the most magnificent in Japan. A specially favored visitor to the Nishi-Honguwanji temple, which may be described as the cathedral of the Monto sect, describes what she saw while there as follows: "We walked around the outside of the public rooms, which are numerous, large and lofty, by a deep corridor, from which we saw the interior through the open doors and the dull gleam of rich dead gold hinted of the artistic treasures within. For in these dimly-lighted rooms, most of which have been set apart for guests for centuries,



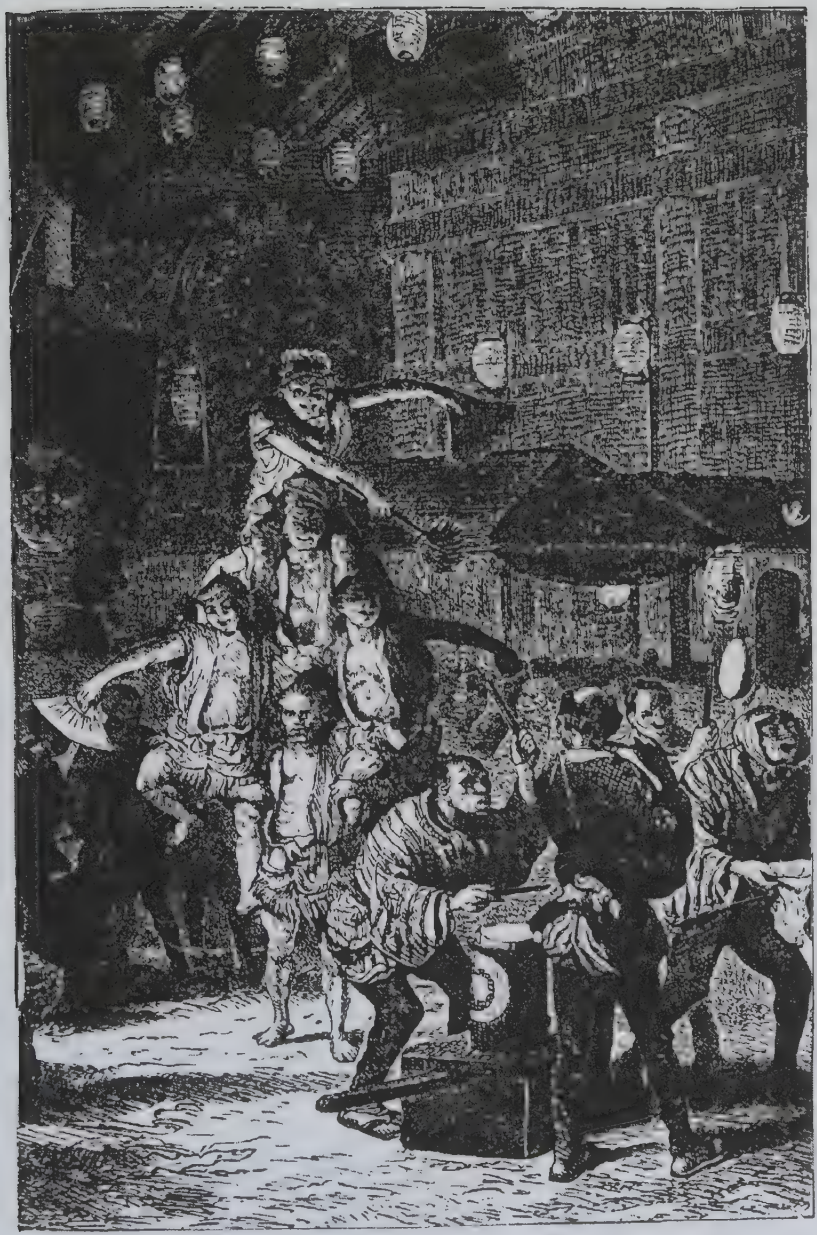
JAPANESE PILGRIM IN WINTER DRESS.

there are paintings nearly 300 years old, and the walls are either paneled in gold, or are formed of sliding-screens, heavily overlaid with gold-leaf, on which, in the highest style of Japanese art, are depicted various sacred emblems—the lotus, the stork, the peony, and the *Cleyera Japonica*—executed very richly and beautifully with slightly conventionalized fidelity to nature. From thence we passed into the great temple, the simple splendor of



DINING-ROOM OF A BUDDHIST MONASTERY.

which exceeds anything I have yet seen. The vast oblong space has a flat roof, supported on many circular pillars of finely-planed wood; a third part is railed off for the sanctuary; the panels of the folding-doors and the panels at the back are painted with flowers on a gold ground; behind a black lacquer altar stands a shrine of extreme splendor, gleaming in the twilight; but on the high altar itself there were only two candlesticks, two vases of pure white chrysanthemums, and a glorious bronze incense-



RELIGIOUS FESTIVAL AT NIGHT IN THE TEMPLE-GROUNDS OF ASAKUSA TOKIO

burner. An incense-burner was the only object on the low altar. Besides these there were six black lacquer desks, on each desk a roll of litanies, and above the altar six lamps burned low. It was imposingly magnificent. The Japanese have a proverb: 'As handsome as a Monto altar.'"

This sect rejects images and all sensuous paraphernalia addressed to the popular taste.

The Creed of the Monto sect is thus given by Akamatz: "Rejecting all religious austerities and other actions, giving up all idea of self-power, rely upon Amita Buddha with the whole heart for our salvation, which is the most important thing; believing that at the moment of putting one's faith in Amita Buddha our salvation is settled.

"From that moment invocation of his name is observed to express gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings are as kind and welcome as the light in a dark night.

"We must also keep the laws which are fixed for our duty during our whole life."

KWANON'S TEMPLE AT ASAKUSA, TOKIO.

Tokio, the eastern capital of Japan, is the most thickly populated city of the empire. It has a very large number of temples and shrines. The most famous and popular of all is the temple of Kwanon, at Asakusa. Asakusa is really one great play-ground, with the temple in the centre. The people gather there for pleasure as well as worship. The approach to the temple is by a long lane, from twelve to fifteen feet wide, and is lined with booths, stalls and shops, in which toys and articles of

ornament and the like are sold. It is always holiday time here. The toys, dolls and all manner of playthings are displayed in wonderful variety. The shops are open all along their fronts, and the toys are arranged on steps, rising as they were farther and farther from the front, so that everything in the shops could be seen at a glance. The Japanese are a very domestic people, and think a great deal of their children, and often when they go to the temple to worship they take the children with them, and purchase toys, games, puzzles or dolls for them at these booths. Inside the temple-grounds are "tea-houses," as they are called, where the people sit to quaff the tea from tiny cups, while they listen to some interesting tale, as it is told by the story-tellers. The story-tellers are a regular profession in Japan. Jugglers and gymnasts, painters and play-actors are doing their best to amuse the worshipers. Little stands are erected, where beans (Japanese peanuts) are being roasted, where savory stews are being prepared, where barley sugar-candy is being pulled, or where sweetmeats are being prepared for little purchasers. It is astonishing to see the manifold ways in which amusements are provided, and all is in connection with the temple services. The owners of the booths, etc., all pay a percentage of their profits to the priests. Just before coming into the temple proper, one passes through a huge red gateway, having a compartment on each side of the doorway. In these compartments are two gigantic wooden images, painted red. They are two of the guardians of Heaven, defending the passage-way, to keep out evil spirits. The idols are protected by wire screens, such as are used to protect store windows. To these gratings huge straw sandals are tied. They are the offerings of the worshipers for the use of the gods. On New Year's Eve the priests are



NEW YEAR'S FROLIC IN JAPAN.



BUDDHIST "NIO," OR TEMPLE GUARD.

placed on a platform, suspended in this doorway and under the eyes of the gods. From this position they distribute paper amulets to the people, guaranteeing the

protection of Kwanon to such who shall be so fortunate as to secure one. They throw them in the air, their servants fanning them, so as to distribute them the more thoroughly, and the great, surging crowds struggle in their search of them. Inside the gateway are more booths; these are for the sale of the objects to be used in worship—idols, rosaries, candles, domestic altars and the like. Here, in a little stable on the left of the way, is an Albino pony. This is for the use of the goddess Kwanon. Each morning the priests lead the pony before the goddess, and ask her if she does not wish to take a ride. At a large table near by, an old woman sells large beans, which the pious worshiper buys and give to the sacred white horse for food. He has a priest to attend him. On another table the worshiper purchases a small dish of beans, which he throws on the ground, and immediately flocks of pigeons sweep down and eat them. These are sacred pigeons, to whom the right of using the temple and all its buildings is given. Within the temple-grounds, and surrounding the temple of Kwanon, are some forty or fifty sacred buildings, temples and shrines, devoted to the worship of almost all the national gods—shrines of Sanno, the ruler-god; Dai-Koku, the rice god; Benten, goddess of harmony; Hachiman, god of war; and even of the fox are to be found here. The fox is worshiped because of the mischief he can do. His little chapel is on the summit of a knoll; just before it are two granite images of the fox, representing him in a sitting posture, with his eyes on every one approaching his sanctuary. The faithful bow, cast their coins in the box placed here for that purpose, kneel in prayer, hang up their offerings, and turn away. Near the central temple is a seven-storied pagoda, symbolizing the supremacy of Buddhism. From the eaves of each story are suspended wind-bells.

We turn to ascend the copper-edged steps of the central building. This is a plain wooden structure, built with great solidity, and yet so planned as to be secure against the frequent earthquakes. Its massive sloping roof of gray tiles sweeps up from either side. There are two main rooms in the temple, a sort of vestibule, where the worshipers perform their ceremonies, and the screened shrine of the goddess. The pigeons are perched about the rafters, and the whole place is noisy and dirty. Huge lanterns are suspended from the ceiling; private shrines are scattered here and there; the walls are hung with pictures and white tablets. Around the great red columns which support the ceiling, and on the wire screens before the idols, are hung scores of braids of hair of men and women, presented as offerings to Kwanon. The ceiling is covered with paintings of scenes from Buddha's life. The worshiper, as he enters, drops a coin in the lap of an old woman, at the door, who puts a pinch of incense on the fire burning in a brazier, and passes on to the front of the altar to pray. The great altar, on which is the splendid gilt statue of Kwanon, is protected by a wire screen. Before the screen is a large coffer, extending clear across the front of the altar, with bars across its top. Into this, before engaging in prayer, each worshiper casts a coin. Then he kneels, rubbing the palms of the hands together, repeating his prayer and telling his beads. Often one will buy from the priest a written prayer, put it in the mouth and chew it into pulp and then throw the "spit-ball" at the screen. If it sticks, he believes that his prayer will be heard; if it falls, he expects it to fail! Men, women and children, shop-keepers and soldiers, peasants and princes, country and city folks, are all the time coming and going. After worshiping at the main altar, the devotee often turns to the side altars

or to some of the shrines. At the right of the altar sits an ugly wooden idol, perched up on a table. He rivals even the main altar in the number of worshipers that throng to touch him. He is the god Binzuru, one of Buddha's sixteen disciples who is reputed to cure disease. It is a pitiable sight to see crowds of blind, lame, diseased, sickly persons coming in a long string, eagerly awaiting their turn to touch him; for if they can but first rub their hands on him, and then on the diseased spot, it is sure to heal. Often a group of mothers, each with a sickly little babe on her back, carried in Japanese fashion, between her inner and outer garments, will approach Binzuru. Reaching around, they take the tiny hand of the sick child, and rub it on the face of the idol. So constant has been the rubbing that the idol,



JAPANESE PICTURE OF KWANON.

though made of hard wood, has lost all its features; eyes, nose, lips, ears are all rubbed away. Near by is a stand where an old woman sells for the priest pictures, or small shrines of Kwanon, which are exactly like the accompanying pictures.

Behind the screen are many smaller idols and altars, and an inclosed matted space, where those who choose may, by paying an extra fee to the attendant priests, enter and worship undisturbed. On high days and great festival occasions, a space near the altar is fenced in, and the priests, richly dressed, chant their prayers, while incense is smoking and candles are flaring. The crowd presses against the fence, and by making special gifts of money, secure special prayers for themselves, and extra candles, representing such prayers, are placed on the stand for them by the attendants.

To the left of the altar are placed, by the symbols of the Shinto-worship, the mirror and white paper. This enables all shades of opinion to be suited.

Outside the building are groves of plum and cherry trees, which are esteemed not so much for their fruit as for their blossoms. Here are carefully kept beds of lotus, azaleas, chrysanthemums, and camellias and evergreens. These evergreens are dwarfed and trimmed into all sorts of fanciful shapes, even while growing. Trees many years old are made to represent cats, dogs, boats, houses, wagons and other objects. Around the bases of the idols of Buddha, scattered everywhere, are heaps of small stones, representing prayers offered. A praying-machine—a stone wheel set to run on a stone post—stands close by. There is an exhibition of wax-works, which would rival Madame Tussaud's, of London. These are intended to depict various deliverances from dangers and peril, wrought by Kwanon.



MUSICIANS OF THE TEMPLE AT SHIBA.

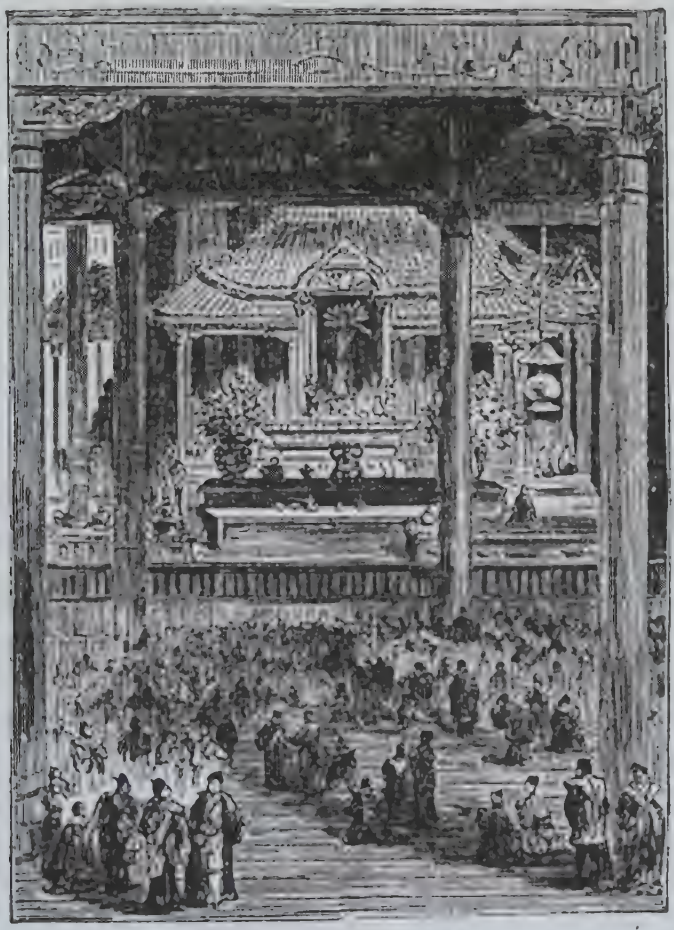
TEMPLE OF SHIBA, IN TOKIO, JAPAN.

One of the finest temples of Japan was that of Shiba, in Tokio. It was burned by a fanatic incendiary on the



TORII. OR WATER GATE, TO THE TEMPLE OF MIYAJIMA, INLAND SEA, JAPAN.

eve of New Year's Day, December 31st, 1874. Formerly the visitor passed through an immense red gateway on the north side of the temple, and then passed



INTERIOR OF THE TEMPLE OF SHIBA.

along a wide avenue lined with overhanging fir-trees. After passing through another gateway, one enters a large court-yard, in which were arranged 200 stone lan-

terns, each the gift of a Japanese prince, the head of a clan. Going on through another carved and gilded gateway, another court-yard is entered, having six large gilt lanterns, each the gift of a prince of the royal family. Then another gateway, more richly carved and ornamented than the last, is passed, and the visitor stood before the handsome shrines. The lacquered steps lead up to gilt doors, which swing open upon a room covered with the finest white matting. The walls, panels and beams are covered with sculpture. There the great altars rise up, resplendent with golden lacquer and sculpture. In caskets are placed the tablets of the deceased shogouns and rulers. Images of Buddha and Kwanon are scattered about. One of these idols represents Buddha on his death-bed. For many years the mikado lived in Kioto, secluded from the sight of the people. The real ruler was called shogoun (in later days, termed tycoon). This functionary lived in Yedo or Tokio. He was accustomed to worship at Shiba. On the great festival occasions he proceeded there with an immense retinue, and the services were performed with great magnificence.

There are very many idols and shrines in the country places, as well as in the cities. In every hamlet, by the road-sides, among the rice-fields, by the sea-shore, on the hill-tops, by the running streams, in groves of trees or in niches of the rocks. Generally, the temples are placed in elevated positions; these are reached by long flights of steps. Just outside of Tokio, and commanding a fine view of the city, is the hill called Atagosa Yama. One hundred steps lead to the top of this hill; there, amid the clumps of cedar and bamboo, are two idols, formerly much worshiped. They are both Buddhas; the one is standing on a lotus-flower; the other is sitting on a tortoise.

Kobé is the sea-port town of Osaka. High up on a mountain-peak, near the city, is a famous temple built by Jingu Kogo, the Amazonian empress of Japan, after her return from invading Corea. Many hundreds of pilgrims visit it annually. In Kobé is the shrine of a hero, much loved and honored by the Japanese. This is one of the means used by the Buddhist priests to intrench themselves and their religion in the affections of the people. Immediately, on the death of any hero or noted personage, they propose erecting a shrine or a monument to him, thus drawing the devotions of the people anew to that particular shrine, and through it, to their faith.

TEMPLE OF FIVE HUNDRED GODS.

The temples of the 500 disciples of Buddha are among the most celebrated in Japan. Of these, there are several —one in Asakusa, and one in Honjo. In one of these, near the main image of Buddha, is an idol of Hachiman, having three eyes, horns, hoofs and long hair—a curious combination. In each corner, in iron cages, are the gods Daikoku and Yebisu. Yebisu is the god of daily food, and has a fish under his arm; Daikoku, god of wealth, sits on two sacks of rice, with a mallet in his hand, which, when he shakes it, is supposed to send wealth to the worshipers. Great numbers of strips of paper, with prayers written on them, are tied to the railing before these gods, and this indicates their popularity. These images are found in almost every household, and receive daily worship. The idols are seated under a scroll, on their throne. Shallow dishes containing oil with floating wicks, are placed on either side and lighted. On low tables are placed loaves of *mochi*, made of glutinous rice-flour and fishes, and vases containing scrolls. The head of the family, kneeling between the tall candle-stick, pre-

sents, each morning before breakfast, a cup of tea or *saki* —a very common drink, brewed from the rice, accompanied with a dish of rice.

In the Temple of the Five Hundred Gods, there are, besides these gods, a statue of Kwanon and images of the five hundred of Buddha's disciples. On a throne of weather-stained rocks and pieces of volcanic rock and lava, is a colossal image of Buddha, seated on the lotus-flower. On either side of him is a statue of an elephant and of a lion. Next to Buddha is the statue of the disciple who collected all of Buddha's sayings; next, the disciple who never forgot anything his master taught him, and so on through all the list. Away in the rear is the black image of Yema, the god of hell.

In this representation of the Buddhistic hell Yema sits upon his throne behind a table, as the Japanese pictures put him, with his pencil in hand, ready to write out the sentence of the condemned. On either side are those who keep the records of the misdeeds of men, and, in front, the executioner ready to cast the condemned man from his boat into the lake of fire. In the future state, there are, according to the teaching of the Buddhist priests, eight modes of torture. "First, the wicked are alternately beaten and resuscitated; secondly, they are dragged limb from limb, chopped to pieces, pounded in a mortar, sawn or planed into various shapes, eyes gouged out, and the tongue and nails are plucked out; in the third, the crowd of the wicked are beaten about like animals in a pen; the fourth is weeping; the fifth, is great lamentation; the sixth, burning and roasting; the seventh, hills covered with large needles, over which the wicked are driven; the eighth, being thrown into the bottomless pit of perdition." These are specimens of the terrors which heathenism holds over its followers.



TEMPLE OF FIVE HUNDRED GODS, CANTON, CHINA.

THE CASTING OF A TEMPLE BELL.

Osaka is the greatest commercial city of Japan. In it are many temples. One of the most beautiful sounds



BELFRY OF THE TEMPLE AT OSAKA, JAPAN.

the traveler ever hears, as he travels in Asia, is the sound of the temple bells of Japan. They are very large,

and generally sounded by striking a suspended beam against the bell. Some of these bells are ten feet high. On their sides are cast or engraven texts from the Buddhist sacred books, images of Buddha or Kwanon, or of heavenly beings. The bell was stuck on a knob on its side by the small tree-trunk. Few sounds are sweeter than the quivering, mellow tones of the Japanese temple bells. The bells are often, as in Osaka, placed in separate buildings, built for them; this was to give a better effect to the sounds. The occasion of the casting of a bell was one of great public rejoicing. Offerings of money or jewelry, or utensils of tin, copper, silver or gold were brought by men and women. "When metal enough, and in proper proportion, had been amassed, crucibles were made, earth-furnaces dug, the moulds fashioned, and huge bellows—worked by standing men at each end, like a see-saw—were mounted; and, after due prayers and consultations, the auspicious day was appointed. The place selected was usually a hill or elevated place. The people, in their gayest dress, assembled in picnic parties, and with song, and dance, and feast waited while the workmen, in festal uniform, toiled, and the priests, in canonical robes, watched. The fires were lighted, the bellows oscillated, the blast roared, and the crucibles were brought to the proper heat and the contents to fiery fluidity, the joy of the crowd increasing as each stage in the process was announced. When the molten flood was finally poured into the mould, the excitement of the spectators reached the height of uncontrollable enthusiasm. Another pecuniary harvest was reaped by the priests before the crowds dispersed, by the sale of stamped kerchiefs or paper containing a holy text, or certifying to the presence of the purchaser at the ceremony, and the blessing of the gods upon him there-

for. Such a token became an heirloom; and the child who ever afterward heard the solemn boom of the bell at matin or evening, was constrained by filial, as well as by holy motives, to obey and reverence its admonitory call." Such devotion to the idol-worship is not so frequently seen to-day, as skepticism is becoming prevalent.

THE COLOSSAL IDOL, THE KAMAKURA DAI BUTSU.

There is a gigantic image about two miles from Kamakura, and twenty miles from Yokohama. The colossal idol of Buddha here (see frontispiece) is of bronze, and, though sitting in Oriental style, is forty-four feet high, and including the terrace on which it sits, is sixty-five feet. It is probably the most finished work of art the Japanese possess, regarded both for its beauty and the religious sentiment it expresses. After leaving Kamakura, with its wonderful old temples, the road passes out among the rice fields, down toward the shore washed by the waves of the Pacific Ocean. Every here and there *torii*, or birds' rests, as they are called, great gate-ways, modeled after those before the topes in India, are placed. They consist of two upright shafts of stone, about ten or twelve feet high, with cross-pieces on their tops bending upwards at the ends, and extending beyond the uprights, and a square cross-piece about a foot from the top running from shaft to shaft. Knowing the immensity of the statue, the visitor for the first time is on the lookout for it. But its builders have used great judgment in placing it, for it is not to be seen until one reaches the most favorable spot. After passing through the red gate-way, with its Gog and Magog, the giant idols, on either side, the road seems to end in a clump of trees. However, it passes around the trees, and there, right from the best place to see the idol favorably, there right before him it

sits. There is an irresistible charm about it; the features of the face are in such perfect harmony, the garments are so simple, the face is so serene and benevolent in its contemplative ecstasy, and the whole pose of the figure so well executed. The hills, clad with evergreens, gently slope together in the background, and all the buildings, dwellings for priests, etc., are so dexterously concealed by the foliage. The place is silent, and time has so tempered the bronze idol itself and the stones of the terrace, that the whole effect is grand, and compels admiration.

But, while the whole scene inspires one with a sense of its beauty and grandeur, it saddens one to think that after all it is an idol. Even while one stops to study its beauty he is jostled by the pilgrims with their white garments, broad hats, little bells fastened to their girdles and their staves, as they come bowing and rising alternately, till they get near to the idol. The idol is made of bronze plates, nicely united, though time and the weather have somewhat exposed some of these joints. In front of it are vases with bronze lotus lilies, and a bronze brazier where incense is burned day by day for the benefit of pilgrims.

The image is hollow, and inside smaller idols are ranged. A window in his shoulder lets in the light. His ears are large, as are the ears of almost all idols, and the head is covered with representations of snail-shells, to protect him from the sun. The idol was cast and erected about six hundred years ago. At first a building inclosed it, but it was soon destroyed, and for nearly six centuries past he has been exposed to wind and rain, and snow and frost, to earthquake and typhoon, and yet he is there unharmed, and widely admired and adored by hundreds of devout worshipers.



STREET MOUNTEBANKS IN A JA



ESE NEW YEAR'S FESTIVAL.

THE FAMOUS TEMPLE OF THE GREAT BUDDHA, AT NARA.

"Long ere great Buddha strode
Upon his calm, colossal, godlike way
O'er the broad rolling rivers of Cathay,
By the Corean road,

"And stepping stormy seas
Hither, to mount the golden lotus throne,
O Nara, there to rule and muse alone,
Through lingering centuries"

As usual in approaches to Japanese temples, there are several shops near to the temple itself. In the centre of the large open space between the lesser gateway and the temple is an immense and very old bronze lantern, large enough for a man to stand in. This lantern was presented to the temple by the renowned hero and statesman, Yoritomo, who died in the year 1199, and is 700 years old. It is in daily use still. This temple was originally founded, and the immense image made, by the Mikado Shomu, the forty-sixth of the present line of emperors, and the third of Nara, who died 748 A. D. The temple was destroyed 700 years ago, in the terrible civil wars of the twelfth century, and again seriously injured, so that the head of the god had to be recast, in the seventeenth century. The great gateway, however, with most of the other buildings of the great temple, have escaped such injuries, and, although constructed of wood, have stood as they now stand for more than eleven centuries.

The interest of this place centres in the great god of gold and bronze, which has been the wonder of Japan for so many ages past. It has been positively stated by some that a considerable amount of gold entered into his composition; but those on the spot seem to be uncertain as to whether the gold employed in making him was mixed

with the bronze of which he is cast, or applied superficially to him. That much has been applied in the latter way there can be no doubt; and in places in which the gold is visible, and which I closely examined, it seemed to me that it conformed to an external line of ornament in each case, which would indicate that it was superficial only.



JAPANESE IDEA OF THE JUDGE OF HELL.

The dimensions of this god are truly colossal. His height from the base of the lotus-flower, on which he sits, to the top of his head is sixty-three and one-half feet; and above this rises an aureole fourteen feet wide, above which again rises for several feet the flame-like glory which arches in the whole figure. The face proper is

sixteen feet long; its width, nine and one-half feet. The eyes are three feet nine inches long; the eyebrows, five and one-half feet; the ears, eight and one-half feet. The chest is twenty feet in depth. Its middle finger is five feet long. Around the head, shoulders and sides of the god, in front of the aureole, are sixteen sitting figures, said to be eight feet long. The leaves of the immense lotus on which he sits are each ten feet long and six feet wide, and there are fifty-six of them. The casting must have been wonderfully well executed, although the fineness of the leaf-edges, and other parts which we were able to examine, and the elaborate engraving which can be traced upon the lotus-leaves in the uninjured parts, leaves no doubt that the founder's art was elaborately supplemented by the file and graver. The countenance of the god is less mild and calm of expression than is usual in images of Buddha. The right hand is open and raised upwards; the left rests on the lap.

SOME JAPANESE GODS.

Many of the gods of Shintoism have been adopted by the Buddhists. Hotei's image is carved into the shape of buttons, and used for holding the pipe in the girdle (a Nitsuki). Inari, the rice-god, and his companion, Kitsune, the fox, are worshiped. A very great many superstitions are connected with the fox. If one is sick, he is said to have a fox in him, and a priest is sent for, who, by beating a drum—at, say, three beats each half minute all night long—will drive him out. He is the cause of a thousand ills to the people. He is reverenced because he is supposed to be the most cunning creature in creation. Kitsune becomes by turns a sacred, amusing, perfidious, diabolical personage. One superstitious notion is, that if the traveler fail to honor the fox before

his journey, he, Kitsune, will take revenge by causing will-o'-the-wisps to spring up all over the rice-swamps, and so mislead the traveler, and prolong his journey indefinitely. This lighting the will-o'-the-wisp is called the Festival of the Foxes, and is shown in the opposite picture.

SOME JAPANESE FESTIVALS.

New Year's day is observed in Japan with many ceremonies. On the day before all accounts are squared, new clothing is bought, and the people prepare to spend the morrow with great joy. The Chinese seek to drive the devils out of their houses by exploding fire-crackers. The Japanese have a feast on New Year's Eve, and when the merriment is almost over, the head of the house takes a dish of beans and goes all over the house, throwing the beans in every corner; in this way they think they drive out the devils, and when they are all out, they place a sacred piece of paper, which they have purchased from the priest, on the door, to prevent their re-entering. On New Year's day the streets are alive with the people. It is *the* holiday of the nation, and the temples are thronged with the gay worshipers and dexterous jugglers.

We will let an eye-witness describe a Matsuri, or festival scene. He writes from Osaka: "The other day a procession passed our door, which you, perhaps, would like to hear of. We heard a din, a Babel of voices, growing louder and louder, and on going to the door saw a crowd approaching, composed largely of boys between five and ten years of age, though some men were among them. The first fifty or more were dressed in uniform colors, a suit of red and white, in squares of about an inch and a half, the red being a dominant color, looking, indeed, like circus clowns. Each person had a



FESTIVAL OF THE FOXES.

This is a supposed freak of the foxes in order to mislead travelers who do not honor them. Will-o'-the-wisps are regarded as originating in this way.



DRIVING THE DEVILS OUT OF THE HOUSE ON NEW YEAR'S EVE WITH BEANS.

cloth tied around his head, with apparently a paper stuck in it, and a paper fan in his hand. They were dancing



A JAPANESE MATSURI, OR RELIGIOUS FESTIVAL.

along, striking their hands, or perhaps each other, with the fan, and singing and chatting. The men especially



RELIGIOUS PROCESSION IN JAPAN.

were cutting up queer antics. Some of the boys had bells hung to their girdles. Then came a lot of older persons, dressed in blue and white garments. Perhaps a hundred and fifty in all. Last of all came a triumphal car, a miniature temple, or shrine, with a man in it. They were having a jolly time altogether."

Another festival is that of the god Tengou. The Japanese mariner knows no festival so attractive as that of which the sea is the theatre. When the sea-side inhabitants of Sinagawa, at Tokio, celebrate the anniversary of their favorite deity, *Tengou*, they believe that they best show their affection for the idol by transporting it into the sea. While the veterans of the priesthood and their servants attend to the annual purification of the temple and its furniture, the most vigorous of the priests take upon their shoulders the frame on which the shrine or Mikosi rests. When they have reached the shore, they lay aside their sacerdotal vestments, and in good order plunge through the waves. Meanwhile the crowds of fishermen, who follow them with tumultuous shouts, encircle the *cortége;* seize with their strong arms the sacred abode of the god; raise it above the lacquered caps of the priests; and in spite of the efforts, real or pretended, of its official guardians, who struggle against the crowd in the midst of the waves, the tottering, but still upright shrine in the hands of the people accomplishes its maritime pilgrimage.

This ceremonial takes place on the sixth day of the sixth month, which is about the end of our July. It lasts, with its different rites, to the eighth day, when, to conclude, the priests distribute to their flocks branches of trees laden with fruit in the condition in which the people most like it—that is to say, when it has scarcely arrived at maturity.

THE SACRED MOUNTAIN, FUJI.

One of the grandest sights to be seen in all the world is the view of the great Sacred Mountain of Japan, Fuji-Yama. The writer will never forget the impression it made upon him. It rises in all its lonely majesty to a height of 13,080 feet high. Its beautifully sweeping sides rise, cone-like, from the almost level lands surrounding its base. It is no wonder that the mountain is so dear



FUJISAN, FROM A VILLAGE ON THE TOKAIDO.

to the heart of every Japanese. On almost all their works of art, in bronze or lacquer-ware, Mount Fuji is drawn or wrought. Long before the sun has lighted the earth below at the sun-rise, and long after the hills and valleys are shrouded in the darkness of the coming night, Fuji's snow-crowned summit is aglow with light; the huge cone rising high above the clouds, sublime, colossal and

beautiful in its ruddy purple. To this mountain the Japanese are accustomed to make pilgrimages. All who have visited Fuji-Yama in pilgrimage wear a little bell attached to their girdle, in addition to their pilgrim suit. Longfellow has introduced into his Poems of Places, in the volumes on Asia, the following translation of a Japanese poem on Fuji:

"Heaven above from earth below
Long ago the gods have parted,
Henceforth hiding far from men.
Round the hoary peak sublimely
Towering o'er Suruga's land,
Fuji's venerated mountain,
All the wide-arched azure sky
Though thou search with wistful gaze
Of the hastening sun's bright track,
Not a glimpse shalt thou enjoy;
Nor of gentlier beaming moon
Hail the shadow-fringing shimmer:
Fleecy clouds are hovering,
Hovering round the high, bare summit,
Veiling it from mortal ken.
Hath thereon the white snow fallen;
Would'st thou of the lofty gods
Know the annals, only Fuji
Can the secret story tell thee."

CUSTOMS CONCERNING BIRTH, MARRIAGE AND DEATH.

With but a very few exceptions the Japanese Buddhists are intensely superstitious. Some of the young men of Japan, who have come in contact with foreigners, have given up their superstitions; but the rest of the people, more especially the peasants, hold a firm faith in a multitude of superstitious customs. These touch upon the most insignificant occupations of every-day life, as well as upon birth, marriage and death.

When a child is thirty days old it is taken to the temple of its parents' gods, and, with the assistance of the priest, a name is chosen. Three names are selected by the parents, and written on slips of paper. These slips are tossed in the air by the priest, while he mumbles incantations, and the first slip that falls to the floor is believed to contain the name chosen by the gods for the little babe. The priest then writes this name on a piece of sacred paper, and it is given to the parents as a talisman.

In a few of the Buddhist sects, the priest assist at the marriage, but in the great majority of cases he has no part to perform there. At the marriage ceremony neither bride nor bridegroom can wear any garment containing purple color. The Japanese believe that to do this would be most fatal; for as purple is the color which fades most readily, so the marriage of those who wear purple would come to an end speedily. The Japanese marriage ceremony is a very simple one, and is rather singular, because religion finds no place in it. When the bride and bridegroom and their friends are gathered together, a small cup is filled with the native wine, which a chosen friend hands to the bride, who drinks from it, and then passes it to the bridegroom; he passes it back, after drinking, and thus it passes back and forth between the two a few times until it is emptied, and this constitutes them man and wife. The Japanese say that it is thus, that, as husband and wife, they must drink of the same cup of sorrow or of joy. The writings of Confucius, are the basis of many of the laws of Japan. According to these, among the seven causes for divorce is the one: "If she talk too much." Every heathen religion lowers women to a position far below that of man. In India, woman's lot is the saddest, and in Japan, probably the happiest of all heathen countries. According to Buddhism there is no salvation

for a woman unless she is born over again as a man. The nature-worship of Japan gives to woman a much higher place than Buddhism does. Two things tend to cause the degradation of women in Japan. The one is the custom of having many wives; the other is the demands of parental obedience. In Japan, according to Buddhist teaching, a girl must obey her father in everything, and no exception is allowed. Hence it not infrequently happens that the father commands his child to enter upon a life of sin, that he may make money by it. The daughter is bound to do as she is bidden, and thus the greatest evil that can come upon a woman is brought upon her under the direction of a heathen system. But, thank God, noble Christian women have gone forth from our own and other Christian lands, and by their teachings and examples have done much to better the condition of the women of Japan and a brighter day is rapidly dawning upon them.

From the moment when a person dies in Japan, religious ceremonies are performed in the house of the deceased until the body is removed to the grave. Priests are immediately sent for, who light the candles and incense-sticks before the household gods, and who recite their prayers. The priests, carrying their rosaries, head the funeral procession as it goes to the temple. The nearest relatives are dressed in white, and carry various objects formerly used by the deceased. The square coffin is set down in the temple before the altar, and religious services are performed, with more or less pomp, according to the wealth of those who fee the priests for the services. Very frequently, the bodies are then burned, and the ashes placed in an urn; at other times, the bodies are buried. After a time, the nearest relative of the dead person buys from the priest a long, narrow board or tab-

let, containing the new name of the deceased. This is placed on the grave. Fresh flowers and evergreens are kept on the tomb-stones in bamboo vases for a long time. The relatives resort to the tombs for worship; praying, sometimes, *to* the deceased, asking his aid, or at other times *for* the deceased, that he may be freed from the pains of purgatory. In either case they are very devout.

SOME JAPANESE SUPERSTITIONS.

Scattered all over Japan are trees, which are specially devoted to the gods, or *Kami*, as they are called in Japanese. Often they twist some rice-straw into a rope, and bind it around the base of a tree to indicate its sacredness. Like the Greeks of old, the Japanese imagine that the mountains and valleys, the rills and rivers, the rocks and trees, are all filled with spirits. They tell tales of trees shedding blood, or groaning in agony, when the woodman cut them with his axe. Some trees, we are told, are believed to have wonderful power to attract men to commit suicide, this is because they are possessed by evil spirits. Other trees are noted for the shelter they afford in storms, for the protection they furnish when flying from enemies; these are supposed to be inhabited by good and helping spirits. Many customs among Christian nations, so-called, are decidedly superstitious. For example, it is counted *unlucky* in some parts of America to spill salt, to break a looking-glass, to have thirteen people sit down at table together; and many are the stories, *undoubtedly true*, it is declared, which are told to illustrate the certainty with which evils follow these signs. So in Japan there are many such superstitious signs and customs, some of them just the opposite of signs in other lands. These signs are almost innumerable, and concern the actions of every day. Many are

WORSHIPING AT THE TOMB OF AN ANCESTOR IN JAPAN.

the fairy tales and ghost stories which the O-Baa-San, or grandmother, tells to the children as they gather around the fire-box at night, and which send them shivering and shaking to bed. Some of the superstitious customs, however, are not revolting, but are very beautiful. Mr. Griffis, an American teacher in Japan, tells us one of this better kind. It is called "The Mother's Memorial." It is popular with all classes, being often used by the Shintoists as well as the Buddhists. He writes thus: "A sight not often met with in the cities, but in the suburban and country places as frequent as the cause of it requires, is the *nagare kanjo* (flowing invocation). A piece of cotton-cloth is suspended by its four corners to stakes set in the ground near a brook or rivulet. Behind this is a high, narrow board, notched near the top, and having an inscription written upon it. Resting by the brookside is a wooden dipper. Perhaps, upon the four corners, in the hollow ends of the upright bamboo stakes, may be set bouquets of flowers. The inscriptions and flowers are like those set up upon graves. Waiting long enough,



THE FLOWING INVOCATION.

perchance but a few minutes, there may be seen a passer who pauses, and, devoutly offering a prayer, with the aid of his rosary, reverently dips a ladleful of water, pours it on the cloth, and waits until it has strained through, before moving on. All this, when the significance is understood, is very touching. It is a silent appeal to the passer-by, by the love of Heaven, to shorten the penalties of a soul in pain. The Japanese believe that the mother dying in child-bed, suffers, by such a death, for some sin committed long ago. After death, they say, she sinks into a hell, until this 'flowing invocation' ceases, by the wearing out of the symbolic cloth. When this is so utterly worn that the water no longer drips through, but falls through at once, the mother's soul is delivered from her sufferings. But in addition to the sadness that this superstition brings upon us, as we think of the delusion this people rest under, there is a feeling of indignation awakened as we learn that these cloths can only be purchased from a priest, and that for much money a cloth can be bought, so thin in the middle, that the water soon runs through, while the poor person must be content with a cloth that it will take a long while to wear out."

RELIGION OF THE AINOS.

To the north of the main island of Japan, and almost touching it, lies the island of Yezzo. The people of Yezzo are called Ainos; they are savages in their manner of life, though their disposition is kind and their manner gentle.

The following account of Ainos worship, particularly the strange "sacrifice of the bear," is from Mr. J. J. Enslie, Consul at Hakodate, 1861–3:

"The religious creed of the Ainos is the ancient Japanese 'Shintoism,' or the adoration of the Kamis. Their

rulers have made many attempts to convert them to Buddhism; but the only result of these endeavors is that the Ainos now rub their hands together as a form of worship before their gods, instead of raising the hands above the head as they formerly did. There is a slight difference between the symbols of Japanese and Aino Shintoism—the former exhibiting a looking-glass and a variety of white paper ornaments, while the latter use a polished stone and garlands made of a peculiar description of very white wood. The Ainos, however, have numerous festivals totally distinct from Shintoism. The grandest and most solemn of these festivals is undoubtedly the Sacrifice of the Bear, for which animal the Ainos entertain a strange sort of veneration.

"The savage denizen of the forest destined to be exalted to the position of a god is reared from a cub by the village chief, and the female most distinguished in rank and beauty enjoys the honor of being its wet-nurse. As soon as the bear is two years old, he is carried in a cage to an eminence (previously consecrated for the ceremony), amid shouts of joy and the most inharmonious concert of various noises ever heard; while from time to time the bereft nurse utters the most piercing and heart rending cries, expressive of her poignant grief. After this uproar has continued for some time, the chief of the village approaches the bear, and with an arrow gives him the first wound. The animal, previously maddened by the din around him, now becomes furious, the cage is opened, and he springs out into the midst of the assemblage. Then, at a signal given by the children of the nurse, everybody in the crowd wounds him with the various weapons they have brought with them, each one striving to inflict a wound; as all believe that he who fails to wound the

bear has no claim to any favor from the new Kami, or god. As soon as the poor animal falls down exhausted from the loss of blood, his head is cut off, and the arrows, spears, knives, sticks, and in fact all the weapons by which he has been wounded, are solemnly presented to the headless trunk by the village patriarch, who requests the bear to avenge himself upon the weapons by which he has been insulted and slain. The severed head is then affixed to the trunk, and the dead bear is carried to the altar, where the *Rama Matsouri* (the sacrifice of the bear) commences amid various solemnities, such as singing, music, and offerings consisting of everything the Ainos most esteem. The nurse meanwhile deals blows with the branch of a tree upon every one who has taken part in the bear's death. The flesh is then distributed among the people, and the head is placed upon a pole opposite the hut of the chief, where it is left to decay.

"The Ainos entertain great fear and profound respect for strength and courage; and this is the cause of their veneration for the bear—the strongest and fiercest animal known to them. Their most energetic comparison is the bear. A man is 'strong as a bear,' 'fierce as a bear,' etc. The bear is the burden of their national songs, and, in a word, this animal is the symbol of everything they think worthy of respect. To compare an Aino with a bear is the surest plan to gain his friendship; and it must be acknowledged that the merit the Ainos attach to the bear is more or less deserved, as the Yezzo bear is the finest specimen of his species."

CHAPTER XXXV.

MOHAMMEDANISM.

Utter the song, O my soul! the flight and return of Mohammed,
Prophet and priest, who scattered abroad both evil and blessing,
Huge wasteful empires founded, and hallowed slow persecution,
Soul-withering, but crushed the blasphemous rites of the Pagan.

SAMUEL TAYLOR COLERIDGE.

THE story of the idol worship of the world would not be complete without having described that system of religion which began as an opposition to all idolatry. This was the motive that led Mohammed to start on his career of destroying idols, and compelling their worshipers, at the sword's point, to believe in the one God. Add to this the fact that this religion has extended far beyond the bounds of its birthplace, and it will be seen to be well worthy of our attention.

EXTENT OF MOHAMMEDANISM.

There are from 150,000,000 to 180,000,000 of Mohammedans, or Moslems (as they are sometimes called), in the world. These are found in the south-east corner of Europe, and are scattered over Asia and Africa. Arabia and Turkey are *the* Mohammedan countries, though in Egypt and India, and even in China, they are to be found by the hundreds of thousands. This system is a proselyting one, and thus has come to spread so widely. Starting with but a handful of disciples, the followers of Mohammed include more than one-tenth of the human race. Its believers are true, strong believers, holding

their faith with firmness and fervor. For hundreds of years they have been trying to bring the world to the faith embodied in their motto, "God is God, and Mohammed is His Prophet." Formerly, in great armies, they swept over Asia and Africa, making their proselytes at the point of the sword; to-day they borrow Christian methods, and Moslem missionaries go forth to preach the Koran (their sacred book), and thus seek to extend the dominion of Mohammed. In their university at Cairo, 10,000 students are gathered to-day, preparing to go as the missionaries of the Moslem faith. A celebrated traveler describes this university thus: "This university is 900 years old (older than Oxford), and still flourishes with as much vigor as in the palmy days of the Arabian Conquest. There I saw collected together 10,000 students. As one expressed it, 'there were two acres of turbans,' assembled in a vast inclosure, with no floor but a pavement, and with a roof over it, supported by 400 columns, and at the foot of every column a teacher, surrounded by his pupils. As we entered, there rose a hum of thousands of voices, reciting the Koran. These students are not only from Egypt, but from all parts of Africa, from Morocco to Zanzibar. They come from far up the Nile, from Nubia and Soudan; and from Darfour, beyond the great desert, and from the western coast of Africa. Asia, too, is largely represented in students from Western Asia, from Turkey, Arabia and Persia; and from Central Asia, from Khiva, and Bokhara, and Turkistan, and Afghanistan, and the borders of China. They live on the charities of the faithful; and when their studies are ended, those who are to be missionaries mount their camels, and, joining a caravan, cross the desert, and are lost in the far interior of Africa." And there, we should say, they meet our no less faithful and

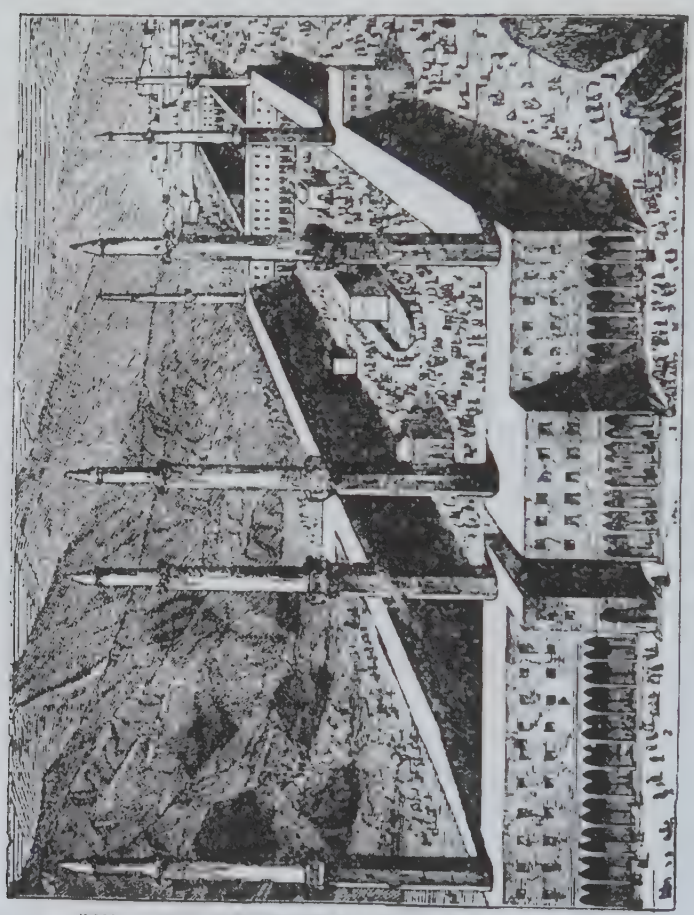
ardent Christian missionaries, who are laboring to elevate the depraved Africans. These carry to a happy completion the very imperfect work which Moslem missionaries are able to perform.

Now let us turn to the story of the man who founded Mohammedanism.

THE ARABIAN CAMEL-DRIVER WHO FOUNDED A GREAT RELIGION.

The descendants of Ishmael and of Abraham have inhabited uninterruptedly a land inclosed by the Red Sea, the Indian Ocean, the Persian Gulf, the Euphrates River and the land of Syria. There are a few fertile valleys and excellent pastures in Arabia; but a great part of the country consists of bleak wildernesses, barren hills and wastes of sandy deserts. There is not one navigable river in the whole country. Goods are carried on camels, whose drivers travel in groups called caravans. The Arabs are a simple and temperate race, quick to revenge, yet exceedingly hospitable. The great majority of the people in the interior live a tent life; thus they are brought into close contact with nature, and are reverential and imaginative. From their out-door life, they were early inclined to worship the sun, moon, planets and all the hosts of heaven and angels. Desiring a visible object of worship, something to be seen and felt, they made images of their deities. The "Black Stone," in the Temple of the Kaaba, at Mecca, was an especially honored object of worship. This stone, about six inches by eight, was one of the precious stones of Paradise, and fell down to the earth with Adam. At the deluge, it was taken up again, or otherwise preserved, and afterward brought by Gabriel to Abraham, when he and Ishmael were building the Kaaba. This temple was placed in charge of one

family. In the year 570 A. D., of this family was born a child named Mohammed, destined to affect the religious life of hundreds of millions of his fellow-beings.



TEMPLE OF THE KAABA, AT MECCA, ARABIA

THE PROPHET'S YOUTH AND EARLY MANHOOD.

Miraculous signs were said to have attended his birth. For five years, he remained away from his mother; at the end of that time, he became subject to epileptic fits,

and returned to his home. He then saw the multitude of pilgrims, with their camels laden with spices and beautiful cloths, coming yearly to visit Mecca, and undoubtedly was impressed with the sights and sounds in the Kaaba.

When he was twelve years old, an event occurred which greatly influenced his after life. With his uncle's caravan he journeyed to Palestine, where he met Jews and Christians. From these he must have gained that knowledge of the Bible which he used in his teachings in after years. The Jews, from the day when God cured them of idolatry, by sending them away to Babylon, had persistently opposed the worship of idols, and upheld and urged the worship of the one true God. The Christians were such in name only; for, with their ritual, crosses, pictures, vestments and images, they were hardly better than the idolaters around them. But Mohammed gained only a superficial knowledge of these faiths, and knew almost nothing of their leading features.

When he was twenty-five years old he entered the service of the Khadija, a rich widow of Mecca, for his family was poor. She appointed him as a camel-driver, to care for the caravans. The widow soon was charmed with the noble appearance and energetic manliness of Mohammed, and in a modest way led him to seek to marry her. The marriage was a happy one, and Mohammed loved his wife long after her death, even to his old age. When all the world turned its back upon him in scorn, she clung to him; and while they called him cheat and impostor, she recognized him as the prophet of God. During all this time he always appeared as a very religious and upright person. Often with his wife he retired to a cave, about three miles from Mecca, to pray and fast. Here, when in his epileptic fits, it is claimed, he saw visions and received revelations.

GABRIEL'S MESSAGE TO MOHAMMED.

In his fortieth year, he was spending the sacred month in the cave. One night, as he said, there appeared "one mighty in power, endued with understanding," who stood about two bows' length from him. It was the angel Gabriel, who held a silken scroll in his hand, and bade Mohammed read the writing thereon. He replied that he could not; then Gabriel said, "Read in the name of the Lord, who hath created all things. Read by the most beneficent Lord, who taught the use of the pen; who teacheth man that which he knoweth not." Then the angel flew away, leaving Mohammed in perplexity. After a time, when doubt and despondency filled his mind, the voice of the angel was heard speaking from a throne midway between heaven and earth, saying: "O Mohammed! thou art the prophet of God, and I am Gabriel." This he regards as his commission, and straightway tells his wife. Secretly he commits the revelation made him to various persons, and after four years gathers together thirty or forty converts. Then Gabriel comes again, and brings from the Lord this message: "O thou covered, arise and preach, and magnify the Lord, and clean thy garments, and fly every abomination." He obeyed this, and in consequence of the changes he urged, was forced to suffer persecution. Even his relatives turned against him. He was mocked and scorned, and occasionally abused. His disciples suffered with him, and so he sent away to Abyssinia eleven of them as missionaries.

At first his teachings had not been uncompromising; but, so he thought, in a revelation he was warned that this was wrong, and he proceeded to burn the bridges behind him. Of some of the idol gods he had said:

"Their intercession may be hoped for with God." After his vision he said, "These are no other than empty names, which ye and your fathers have made gods." Then the idol worshipers turned on him; he was, said they, a fool, a fanatic, a forger. Then they ostracized him; he was shut out from their homes and cut off from their friendship. To escape personal violence he fled the city, mingling with the pilgrims from distant lands as they journeyed to Mecca, and preaching to them his doctrines. Then his wife, Khadija, died. Soon after this he married, and was betrothed (in his fiftieth year) to a child of seven years, as it is the custom of the Arabs to allow a man to marry as many wives as he might wish.

Now came the turn of the tide; his failing fortunes began to rise again. A few pilgrims from Medina were converted. With zeal they sought to spread Mohammed's doctrine on their return home. They met with astonishing success, and soon the prophet's name was in every household in Medina, and the motto, "God is God, and Mohammed is His Prophet," was heard on every side. The prophet was invited to go and live in Medina. After a year, with many companions, his Medina converts returned to him at Mecca, and again pledged their fidelity.

THE FLIGHT OF MOHAMMED.

On the 20th of June, A. D. 622, the celebrated "Hejira," or flight, took place. From this day, the Mohammedans date their era, as Christians do from the birth of Christ. They regard this as the most momentous event of their history, for from this time forth, Mohammed's course was one of constant progress. After eight days' journey, they arrived at Medina, and in great pomp made a triumphal entry into the city. He waited until his camel

voluntarily knelt and there built his house. Then a temple, 150 feet square, was built; this is called to-day the Mosque of the Prophet. Here a simple worship was established. Mohammed was now married to Ayesha, the child to whom he had been betrothed. As he already had one wife he thus indorsed the custom of having many wives. This practice and, growing out of it, the enormity of treating women as really little better than slaves, are the conspicuous blots on Mohammed's career.

CONVERTS MADE AT THE SWORD'S POINT.

Mohammed was now established in a secure position. His prosperity spoiled him. He longed for greater numbers of converts than he could make by preaching simply, hence, his disordered mind prompted him to see a vision in which he was directed to take the sword to compel converts. In one of the sacred months he sent eight of his followers to waylay a Mecca caravan. One man they killed, two others were taken prisoners, and with their booty the Mohammedans returned to Medina. The next was the celebrated battle of Badr, when a troop of Meccans came out to destroy Mohammed and his Medina followers, but were themselves destroyed. Mohammed asserted that 3,000 angels fought with them, and that thus they gained the battle. This battle placed Mohammed where he could command (or rather demand) unhesitating obedience from his followers. Battle after battle followed, and converts were made by the thousands. Mecca was subdued, and then the whole of Arabia. To his followers, he promised Paradise should they fall in the fight. Said they to him: "It is hot." He replied: "Hell is hotter." Mohammed was made of stern stuff; his indomitable will supported him in his great undertakings. He was not a true prophet, neither was he an

impostor. His religion was begun, developed and completed under what he took to be the inspiration of God. To all appearance he was sincere, though awfully mistaken. He believed firmly in his mission and in the



MOHAMMEDAN CEMETERY AT MECCA.

assistance of God; he never faltered, he never hesitated, he went straight forward.

Thus, until his sixty-second year, his religion kept growing, embracing an increasing territory under its do-

minion. At this time, he was attacked with a violent fever, which in less than a month ended his life. He exclaimed: "Oh, to depart and be near the Lord," "Eternity of Paradise!" "Pardon!" and then the Prophet of Mecca was dead.

Mecca and Medina long remained the strongholds, the centres of Mohammedan influence. Mecca especially became the Holy Place to which the faithful made their pilgrimages, and in the cemetery of which city they longed, at last, to lie in death. All Mohammedans turn to Mecca in saying their prayers, and in all the mosques, by a niche or by some other means, the direction of Mecca is indicated as a guide to the devotions of the faithful who assemble there.

MOHAMMED'S SUCCESSORS, THE CALIPHS.

After Mohammed's death, his bosom friend, Abu Bekr, was elected to be his successor, called the Caliph. From his attachment to Mohammed he received the name of "The True." The name Abu Bekr means "The Father of the Virgin," and was given him because Ayesha, his daughter, was the only virgin bride of Mohammed. The office of Caliph was the highest that could be held in the Mohammedan world. All the "Faithful" recognized in the Caliph both the temporal and spiritual head. Abu Bekr proved a worthy successor to Mohammed. He put down the Bedouin rebellions, which began immediately after Mohammed's death, and not only conquered them, but won them to his cause, and turned their fierce fanaticism into the service of Mohammedanism. Abu Bekr was a man of the purest character, and had the firmest faith in Mohammed's mission. He died after a reign of about two years and a half, and Omar became the next Caliph.

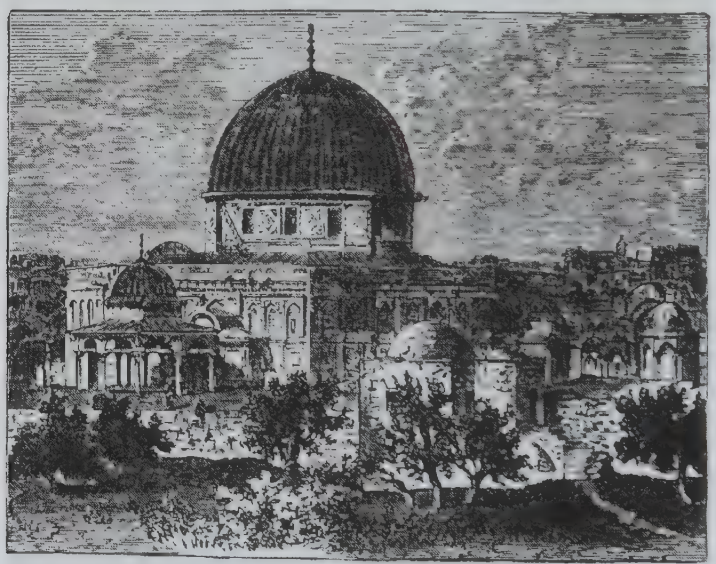


INTERIOR OF A TURKOMAN TENT, IN WESTERN PERSIA.

CALIPH OMAR.

Under Omar, who reigned from 634 to 643 A. D., Mohammedanism spread northward and westward. Da-

mascus and its neighborhood, then Palestine, and finally all Syria yielded to him. In 636 A. D., Jerusalem surrendered to him. "Mounted on his camel, a bag of dates and a skin of water by his side—ample provision for his simple wants—he made his entry into the sacred city." On the site of Solomon's Temple, he built the "Dome of the Rock," the Mosque of Omar, as it is commonly, but erroneously, called to this day. The Mosque of Omar



MOSQUE OF OMAR, ON THE SITE OF THE JEWISH TEMPLE, AT JERUSALEM.

stands upon an artificial plateau called the Haram area. This is sparingly ornamented with cypress and other trees and fountains. The mosque is one of the most prominent belongings of Jerusalem. It is second in importance only to the Mosque of the Kaaba at Mecca. It is 170 feet high, and 536 feet around its eight sides. In the interior is a gray limestone rock, from which the mosque sometimes takes its name, the "Dome of the

Rock." This stone is believed by the Mohammedans to have "descended from heaven and to have been suspended in the air; that it attempted to follow the Prophet on his ascension to Paradise, but was kept back from its native quarry by the angel Gabriel, who left his large hand-prints as a permanent memorial of the miracle!"



MOHAMMEDANS PRAYING BEFORE THE MOSQUE OF OMAR.

Persia soon yielded to Omar, and then Egypt. His empire now extended from Northern Syria to Southern Arabia, and from Eastern Persia to Western Egypt. Omar was the first Caliph who was called the "Prince of the Faithful." Though his power and honor were so great,

"he affected no regal state, was the friend and companion of the beggar and poor, and in his mud palace, at Medina, was ready to share his meal with the humblest brother of the faith." Omar was killed by a Persian slave. He was succeeded by the Caliph Othman. He reigned amidst great turbulence and discontent until the year 654 A. D., when he was murdered. The next Caliph, Ali, who reigned till 660 A. D., was, likewise, assassinated. Hassan, the next Caliph, was poisoned by his wife. Several Caliphs, Muavia and Hosein, occupied the throne before Valid I. reigned. His reign extended from 705 to 716 A. D. Under him the empire of the "Prince of the Faithful" attained its greatest extent. It then extended from India to Spain. Thus, just about one hundred years from the time when Mohammed had received his call to enter upon his mission as the Prophet of God, to re-establish His worship and to destroy idolatry, the empire which he had founded, and the religion he had started, had spread over Arabia, Syria, Asia Minor, Spain, part of Gaul (now France), Egypt and Northern Africa, and over Persia and Northern India. Soon after this, reigned a Caliph whose name is a household word among us, Haroun-al-Raschid, of whom the "Arabian Nights" has so much to say. The Caliph preceding him had moved his capital to Bagdad. As the first calendar says, in the "Arabian Nights" story, "Haroun-al-Raschid's generosity was renowned through the world." The stories tell us of his wandering in disguise among his people to ascertain more accurately their condition, and thus to be better able to govern them.

Hitherto the Caliphate has been held by Arabians; soon after Haroun-al-Raschid's time, it passes into the hands of the Turks. They have retained it without interruption down to the present day.

THE CRUSADES.

Attempts were often made to roll back the tide of Mohammedan conquest, but without avail. Rebellions were put down rapidly, and no nation from without seemed disposed to dispute with the Mohammedans their possession of the conquered countries. But in the year 1096 A. D., fired by the desire to recover the land of the birthplace of Christ, and anxious to revenge the insults and injuries heaped upon the Christian pilgrims to the Holy Land by the Moslems, led the Christians of Western Europe to determine to begin a Crusade. The Pope, Urban II., aided by the preaching of Peter the Hermit, succeeded in inducing an army to start for the conquest of Palestine. They seemed to succeed, and yet theirs was a doubtful victory. They reached Jerusalem, and slew multitudes of the Saracen Moslems. But they could not retain their hold upon the city. A second Crusade was undertaken in 1148 A. D., but utterly failed to accomplish its object. St. Bernard, who had urged on this Crusade, declared that it had failed because of the sinfulness of the Crusaders, and that none but innocent hands could wrest the Holy Land from the Moslem hands which held it. So in 1212 began the Children's Crusade; 30,000 children, under the boy-leader, Stephen, and 20,000 German boys and girls, under the peasant-lad, Nicholas, started for the conquest of Palestine, only to perish by sea or land, or to be carried to the slave markets. Two other Crusades were commenced, but both failed, and to-day the Holy Land is under the dominion of the Moslem Turk. The religion of Mohammed is still spreading, though only in Africa. It obtained a footing in Western China some time ago, and more lately spread throughout the Indian Archipelago.

We now pass to consider the Mohammedan Bible, known as the Koran, and give attention to its teachings.

THE WRITING OF THE KORAN.

During the lifetime of Mohammed no attempt was made to collect the multitudinous revelations constituting the Koran into one book. The various passages had been written down from his lips, from time to time at their delivery, by some friend or follower performing the office of amanuensis; or they had been first committed to memory, and then at some subsequent period recorded. For this purpose the rude materials in use among the Arabs were employed, as palm-leaves, leather, stone tablets, or the shoulder-blades of goats and camels. There was no systematic arrangement of these materials. There were, indeed, recognized "Suras," or chapters; and it seems probable that the greater part of the revelation was so arranged during the Prophet's lifetime, and used in that form for private reading, and also for recitation at the daily prayers. Some of the Suras were short and self-contained; others were longer, and from time to time were added to by the command of Mohammed, who would direct a new revelation to be "entered in the Sura treating of such and such a subject." There was no fixed repository for these materials; but there is reason to conjecture that the greater portion, or at least the most important chapters, were laid up in the habitation of one of the Prophet's wives (for he had no separate room or dwelling-place of his own), or left in the custody of the scribes or secretaries who had first recorded them. They were, moreover, treasured up with pious reverence in the memories of the people, and transcripts of the several Suras or fragments, especially of those most frequently in use for meritorious repetition, or for public and pri-

vate devotion, were even before the Flight in the hands of many persons, and so preserved with religious and even superstitious care. As the Faith extended, teachers were sent forth to the various tribes throughout Arabia to instruct the new converts in the requirements of Islam; and these carried with them, either in a recorded form or indelibly imprinted on the mind (for the Arab memory was possessed of a marvelous tenacity), the leading portions of the Mohammedan Revelation.

THE TEACHING OF THE KORAN.

Sir William Muir, one of the first expositors of the Koran, thus writes: "The teaching of the Koran is very simple. God has revealed Himself in various ages, under different dispensations, through the instrumentality of inspired prophets. The dispensations varied in outward and accidental form; but the great catholic faith in the unity of God and Islam (that is, submission to His will), underlies them all. The truth thus successively promulgated was as often lost or distorted by the ignorance and perversity of mankind. The mission of Mohammed was to establish the last of these dispensations; and, while at first professing to hold that his own teaching was simply concurrent with that of former revelations, in the end he caused it to obliterate and override them all.

"The first condition of Islam is belief in the creed: 'There is no God but the Lord, and Mohammed is His Apostle.' This at once sweeps away idolaltry, and the 'association with God' of other objects of worship; and it also establishes the Koran as the paramount rule of faith and practice. There is no priesthood in Islam. Man deals immediately with the Deity. Mohammed is but a Prophet, himself a sinner needing mercy and forgiveness. Salvation is promised to the believer; but he is at the same time

bound to abstain from evil, and to do good works, and, in particular, to observe the ordinances of Islam. These requirements, though few and simple, pervade the whole life of a Mussulman. The day opens with prayer at the dawn; with prayer the night closes in; and the ceremony is repeated three other times, at fixed intervals, during the day. Each prayer consists of two or more series of prostrations, accompanied by ejaculatory prayer and the recital of short passages of the Koran. Then there are the prescribed tithes, or alms; the fast throughout the whole month of Ramodhān (which, though rigorous from dawn to sunset, admits of entire relaxation by night); and the pilgrimage to Mecca, which, although not burdensome to the Arabs for whom it was first established, is evidently unsuitable for observance by all mankind.

"That the fate of man, and whatever happens, great or small, has been fixed by inevitable decrees is unconditionally asserted throughout the Koran. The doctrine is often intelligibly urged as a ground of resignation and patience under misfortune, of equanimity in success, and of calmness in danger; but it is not confined to such innocent and legitimate purposes. The dogma is constantly obtruded in its most naked and offensive form: 'God misleadeth whom He pleaseth, and guideth whom He pleaseth aright.' 'We created man upright, and then caused him to be the vilest of the vile.' 'The fate of every man have we bound about his neck;' and so forth. But while there is nothing to be met with in the Koran expressly of an opposite tenor, there is much that by implication conveys the sentiment of free will. Prayer is continually enjoined. It was practiced by Mohammed himself, and deliverance is often ascribed to its effect. Men are exhorted to believe and do good works. They are warned against infidelity and sin, 'lest they cast them-

selves into perdition.' Salvation, indeed, is dependent on faith, and faith upon the will of God; yet there are not wanting passages which speak of man as choosing the wrong or choosing the right, and of Paradise or hell as the consequence. The believer is frequently bid to beware of the wiles of Satan. Discretion in the following of good or evil is implied in many parts of the Koran, and retribution set forth as the result of its exercise. Man is responsible for his own sin only. 'The burdened soul shall not bear the burthen of another.' Hereditary taint from the fall is nowhere admitted. Adam fell, it is true, by eating the forbidden fruit; but his fall (as it would appear) was the consequence, not the cause of the proneness of his nature to sin. All men have sinned, but it has been each his own fault, acting independently, and not because of anything antecedent."

SOME SELECTIONS FROM THE KORAN.

We first present one of the passages in which reference is made to Jesus Christ. In the ninth Sura, the Koran says: "Fight against them who believe not in God, nor in the last day, and forbid not that which God and His apostle have forbidden, and profess not the true religion, of those unto whom the Scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low. The Jews say Ezra is the son of God; and the Christians say, Christ is the son of God. This is their saying in their mouths: they imitate the saying of those who were unbelievers in former times. May God resist them. How are they infatuated! They take their priests and their monks for their lords, besides God, and Christ, the son of Mary; although they are commanded to worship one God only: there is no God but He; far be that from Him, which they associate with

Him! They seek to extinguish the light of God with their mouths; but God willeth no other than to perfect His light, although the infidels be averse thereto. It is He who hath sent His apostle with the direction and true religion; that He may cause it to appear superior to every other religion; although the idolators be averse thereto. O, true believers, verily many of the priests and monks devour the substance of men in vanity, and obstruct the way of God. But unto those who treasure up gold and silver, and employ it not for the advancement of God's true religion, denounce a grievous punishment. On the day of judgment their treasures shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs shall be stigmatized therewith; and their tormentors shall say, This is what ye have treasured up for your souls; taste therefore that which ye have treasured up."

The Koran says of idols: "Omen, a parable is propounded unto you; wherefore hearken unto it. Verily, the idols which ye invoke, besides God, can never create a single fly, although they were all assembled for that purpose: and if the fly snatch anything from them, they cannot recover the same from it."

MOHAMMED'S PARADISE.

Sura LVI., of the Koran, says: "These are they who shall approach near unto God: they shall dwell in gardens of delight. Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths which shall continue in their bloom for ever, shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine: their heads shall not ache by drinking the same, neither shall their reason be disturbed: and with fruits of the

sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels having large black eyes, resembling pearls hidden in their shells, as a reward for that which they shall have wrought. They shall not hear within any vain discourse, or any charge of sin; but only the salutation, Peace! Peace! And the companions of the right hand (how happy shall the companions of the right hand be!) shall have their abode among lote-trees free from thorns, and trees of many, loaded regularly with their produce from top to bottom; under an extended shade, near a flowing water, and amidst fruits in abundance, which shall not fail, nor shall be forbidden to be gathered: and they shall repose themselves on lofty beds. Verily, we have created the damsels of Paradise by a peculiar creation; and we have made them virgins beloved by their husbands, of equal age with them; for the delight of the companions of the right hand. There shall be many of the former religions, and many of the latter. And the companions of the left hand (how miserable shall the companions of the left hand be!) shall dwell amidst burning winds and scalding water, under the shade of a black smoke, neither cool nor agreeable."

THE KORAN ON THE JUDGMENT.

Sura LXXXI. says: "When the sun shall be folded up; and when the stars shall fall;* and when the mountains shall be made to pass away; and when the camels ten months gone with young shall be neglected; and when the wild beasts shall be gathered together; and

* Bayard Taylor writes thus:

"Till the sun grows cold
And the stars are old
And the leaves of the Judgment Book unfold."

when the seas shall boil; and when the souls shall be joined again to their bodies; and when the girl who hath been buried alive shall be asked for what crime she was put to death; and when the books shall be laid open; and when the heavens shall be removed; and when hell shall burn fiercely; and when Paradise shall be brought near; every soul shall know what it hath wrought."

CHAPTER XXXVI.

MOHAMMEDAN MOSQUES AND WORSHIP.

One silver crescent in the twilight sky is hanging,
Another tips the solemn dome of yonder mosque,
And now the Muezzin's call is heard, sonorous, clanging,
Through thronged bazaar, concealed harem and cool kiosk:
"In the Prophet's name, God is God, and there is no other."
On roofs, in streets, or closets, beside his brother,
Each Moslem kneels, his forehead turned toward Mecca's shrine,
And all the world forgotten in the one thought divine.

WILLIAM ROUNSEVILLE ALGER.

"La Illah il' Allah!" the Muezzin's call,
Comes from the minaret, slim and tall,
That looks o'er the distant city wall.

"La Illah il' Allah!" the Faithful heed,
With God and the Prophet this hour to plead,
Whose ear is open to hear their need.

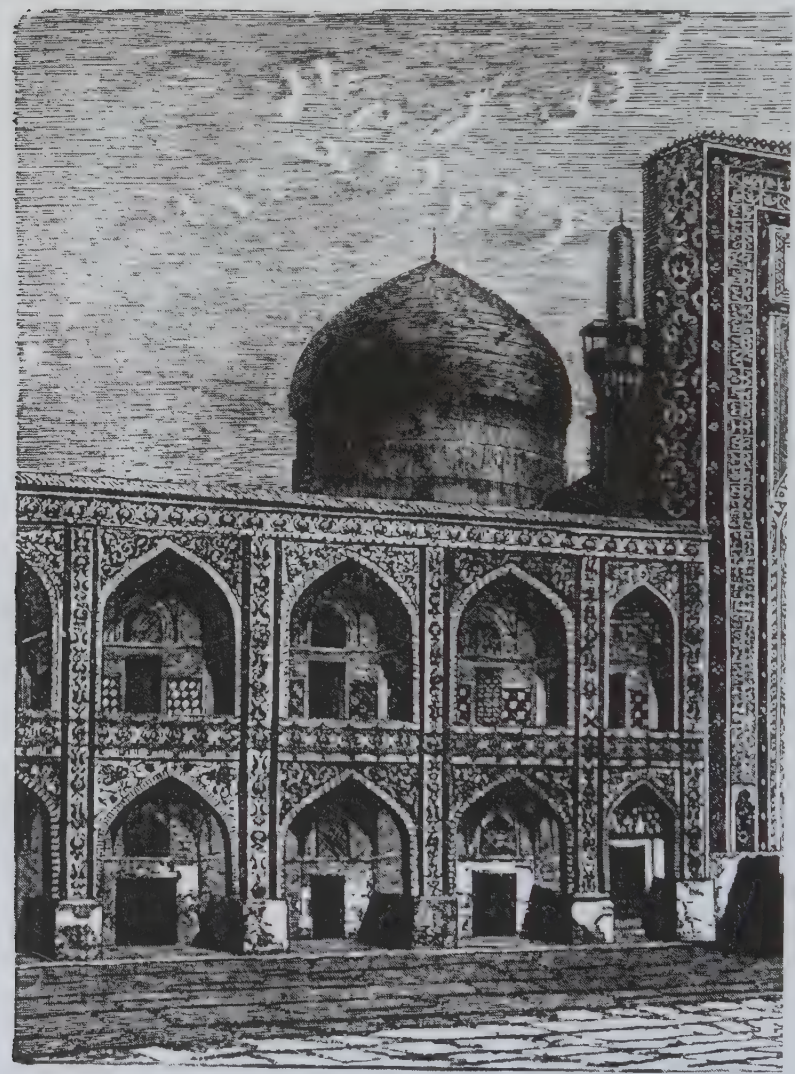
BAYARD TAYLOR.

THE Mohammedan mosques vary somewhat in their style of architecture in different countries. Their builders borrowed, generally, from the style of the various nations who adopted the Moslem faith. In Christian lands, they seized upon the Christian churches or cathedrals, and turned them into mosques; in India, the mosques are patterned after the temples of the Buddhist Jains (this may be seen in the Mohammedan mosque on the Hooghly River, near Calcutta); and in Turkey, they accepted the model of the Byzantine architecture of Constantinople. Two or three features are common in all. The dome is one of the most common and most

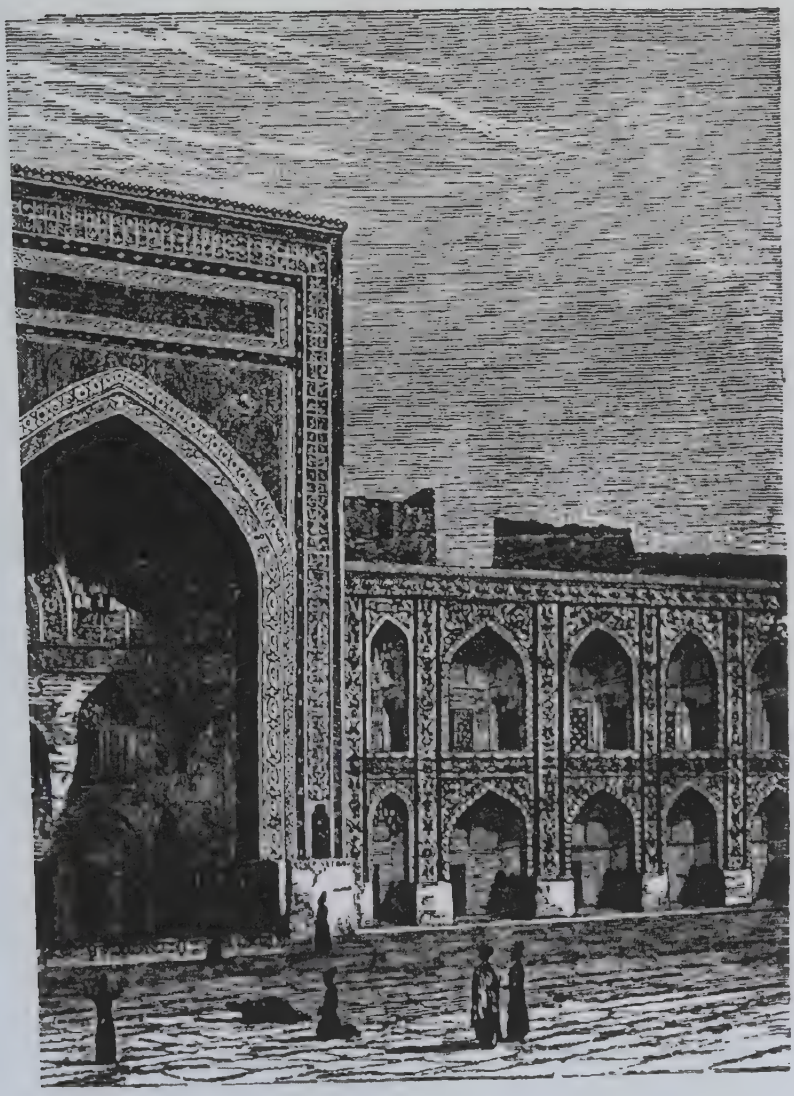
beautiful features of the mosques. Sometimes there is an open square in each mosque, in the centre of which is a tank or fountain, for the washing required in Mohammedan worship. Arabesques and sentences from the Koran are inscribed upon the walls; and *never* is there an image or picture of any living thing to be discovered in any part of a mosque. Sometimes the floors are covered with mats or rugs; there are no pews, seats or benches, for the worshiper sits, in Oriental fashion, with his feet doubled under him, upon the floor. In one corner—the south-east—is a pulpit for the Imám or teacher. The Imám is the most honored of Moslem teachers, and always wears a turban higher than that of the common teachers, readers or Moslems generally. The people hold them in great reverence. In the direction of Mecca, there is a niche in every mosque, toward which the faithful must look whenever



MOHAMMEDAN MOSQUE ON THE HOOGHLY RIVER, NEAR CALCUTTA, INDIA.

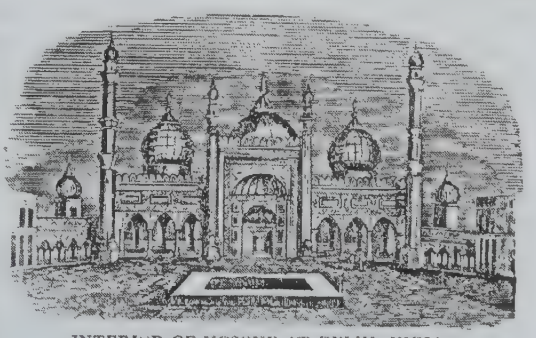


GORGEOUS EXTERIOR OF A



IDAN MOSQUE IN PERSIA.

they pray. Opposite the pulpit is a platform having a reading-desk, upon which is a copy of the Koran—in Arabic, of course—for the Moslems never allow the Koran to be translated; and as to printing it, that is not permitted them, except from lithographs, so as to keep up the appearance that it is *written*. No copy for a public reading would be allowed to be *printed*. Publication in the languages is not permitted, except far away from Arabia. It would be thought grossly unholy in Turkey to attempt such a thing.

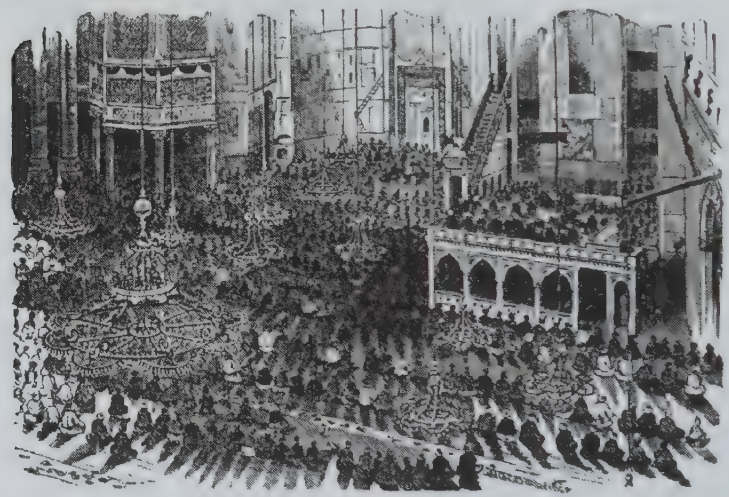


INTERIOR OF MOSQUE AT DELHI, INDIA.

WORSHIP IN THE MOSQUES.

The congregations of the faithful gather for worship in the mosques on Fridays. This is the Moslem Sabbath, because, say they, Adam was created and died on Friday, and because on Friday the world will be judged. The worship consists simply of prayers and washings, with an occasional sermon on a text from the Koran. During the service every one maintains the utmost solemnity; though, after the service they lounge, chat and even make bargains in the sacred building. On entering the mosque, the Moslem removes his shoes, carrying them in his left hand, sole to sole, with great care, putting his right foot first over the threshold. He then goes through with the necessary ablutions (often a mere sham, a mere going through the motions,) and takes his place

upon the matting, laying his shoes before him. The worshipers generally arrange themselves in rows facing the niche toward Mecca. Women seldom go to the mosques, and if they do, they sit apart from the men. The reason for this is that the Koran does not say that women must pray, and many Moslems believe that women have no souls. Yet they believe that they will enter Paradise, but this is only that they may continue to be slaves of



INTERIOR OF MOSQUE OF ST. SOPHIA.

men; each of the faithful is to have in Paradise, so they believe, 80,000 slaves and 72 wives, in addition to those he had in life and who evinced a faithful spirit.

DANCING AND HOWLING DERVISHES.

The Dervishes are Mohammedan monks. They are among the most curious devotees of the Moslem religion. They perform their wonderful feats on Friday afternoons in the mosques. Dr. Philip Schaff writes of one of their performances which he witnessed: "After the preliminary

exercises of prayer and prostration, they whirl around on their toes, ring within ring, without touching each other, for about an hour, until they are utterly exhausted. I saw thirteen of them all dressed in flowing gowns, and



A WHIRLING DERVISH.

with high white hats of stiff woolen stuff; their hands were stretched or raised to heaven, their eyes half closed, and their minds apparently absorbed in the contempla-

tion of Allah. They made about forty or fifty turnings a minute. The Howling Dervishes swing their heads up and down, crying incessantly with all their might, 'La Ilaha, ill' Allah!' and some other phrases, until they are stopped by sheer exhaustion." All this is done for the same reasons for which the Fakirs of India, and the devotees of other nations torment their bodies.

THE SMART AND SMARTING ANSWER OF A DERVISH.

In the north-west provinces of India there lived a Dervish who was never guilty of using his tongue too freely in conversation. If a nod or a sign would do, he would spare his words. He was considered a quiet, inoffensive, but shrewd man. He went by the name of "the holy Dervish."

In the same place there lived a rich, native gentleman, good-natured, but given now and then to frolics.

One day he proposed to some friends to go together and pay the holy Dervish a visit. "I wish," the gentleman said, "to puzzle him with three questions which he will never be able to answer." They found the holy man sitting near his hut in a newly-plowed field.

The Mohammedan gentleman walked up to him, and with great mock humility said unto him, "Holy father, I am troubled with three questions; will you kindly answer them to me?" The Dervish gave an affirmative nod.

The gentleman began. "The first question, holy father, is about God. People say that there is a God; but I cannot see Him, and no one can show Him to me, and therefore, I cannot believe that there is a God. Will you answer this question?" A nod was the answer of the Dervish.

"My second question," the gentleman continued, "is about Satan. The Koran says that Satan is created of

fire. Now, if Satan be created of fire, how can hell-fire hurt him? Will you explain that too?" A nod.

"The third question refers to myself. It is said in the Koran, that every action of man is decreed; now, if it be decreed that I must commit a certain action, how can God bring me into judgment for that action, Himself having decreed it? Please, holy father, answer me."

A nod was given by the Dervish, and whilst the party were standing and gazing at him, he quietly seized a clod from the newly-plowed field and sent it with all his might at the gentleman's face. The gentleman became furious, and had the Dervish carried before the judge.

Arriving in court the gentleman stated his complaint, saying the pain in his head was so severe that he hardly knew how to bear it.

The judge looked at the Dervish, and asked whether these things were so? A nod was the reply; but the judge said, "Please explain yourself, for nods will not do in my court."

The Dervish replied, "This gentleman came to me with his companions, and asked three questions which I carefully answered."

"He did no such thing," the gentleman exclaimed; "a clod of earth he threw into my face—and oh, how it pains me!"

The judge looked at the Dervish, and said, "Explain yourself."

"I will," was the answer. "Please, your honor, this gentleman said to me that people maintained that there was a God, but he could not see Him, nor could any one show him God, and therefore he could not believe that there was a God. Now he says he has pain in his face from the clod I threw at him, but I cannot see his pain. Will your honor kindly ask him to show us his pain, for how can I believe he has any if I cannot see it?"

"Again, this gentleman asked, that if Satan was created of fire, how could hell-fire hurt him? Now, the gentleman will admit that Father Adam was created of earth, and that himself also is earth. Now if he be earth, how could a clod of earth hurt him?"

And as to the third question, the Dervish drew himself up and said with great dignity, "Sir, if it be written in my fate to throw a clod at this gentleman's face, how can and dare he bring me before the judge?"

The judge allowed that the Dervish had answered the three questions with his clod, but admonished him to answer questions in future in a more becoming way, as he might not be able to get himself off so easily from the usual penalties at another time.

DAILY WORSHIP.

Five times daily the Moslem says his prayers. On the ship, in the street, in the house or store, wherever he may be, and forgetful of all his surroundings, at the hour of prayer he spreads his mat, sits upon it, turning his face toward Mecca, raises his hands to heaven, then bends until his forehead almost touches the ground. His prayer is, generally, a recital of the first chapter of the Koran. The five hours of prayer are, first, between daybreak and sunrise, a little past noon, in the afternoon, four minutes after sunset, and at night-fall. The times of prayer are announced from the minaret, or



MOSLEM BOY STUDYING THE KORAN.

tower, of each mosque, by the Muezzin, one of the under-officers of the mosque. He chants the words "Allah is great. I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayer. Come to security. Allah is most great. There is no Deity but Allah!" In the morning he adds, "Prayer is better than sleep." At night, for the sake of the very pious, two extra calls for prayer are sounded. Blind men are often chosen to be Muezzins, because the high position of the minaret would enable one who could see to get too full a view of the interior of the neighboring houses and harems. The faithful from earliest childhood are required to be diligent students of the Koran.

THE MOSQUE OF ST. SOPHIA.

One of the most celebrated mosques is that of St.



MOSQUE OF ST. SOPHIA, AT CONSTANTINOPLE, TURKEY.

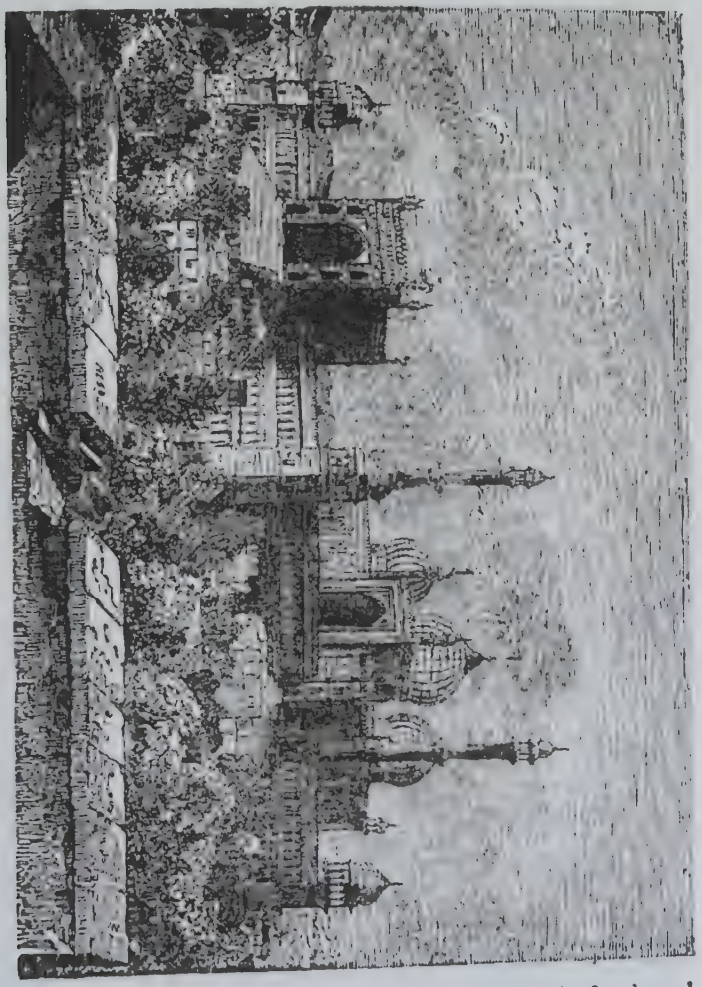
Sophia, at Constantinople. This was once a Christian cathedral. It was originally built by Constantine the

Great, in 325 A. D. It was destroyed in 404 A. D., rebuilt, and again destroyed in 532. After this Justinian restored it. It took seven years to build it. Ten thousand workmen were employed in its erection. It was built of materials gathered from all over the Roman Empire, and comprised remains of almost every celebrated heathen temple of ancient times. The dome of the tabernacle was of solid gold, and was surmounted by a solid golden cross, encrusted with precious stones, in all weighing seventy-five pounds. The whole cathedral is said to have cost more than $65,000,000 (Mr. Neale's estimate, in his volume on the "Eastern Church.") In the year 1453 A. D., when the Turks entered Constantinople, they appropriated this cathedral for a mosque. The Christian emblems were removed, destroyed or covered up with plaster; the crosses were chiseled out of the walls; the great cross on the summit of the dome was removed, and the crescent took its place. The crescent is a half moon, with the horns turned upward. It is the distinctive Turkish emblem, and, in some sense, the Mohammedan symbol also.

THE JUMMAH MUSJID AT DELHI, INDIA.

In Delhi itself is probably the finest Mohammedan mosque in all India. This is called the Jummah Musjid (the Pearl Mosque). It is built entirely of sandstone, and is raised upon a high terrace. This masterpiece of Indo-Mohammedan architecture is the most venerable monument of the Moslems in India. Vivid though severe colors clothe every part of the building. After mounting long flights of steps, the visitor passes through huge bronze doors into a large, open court, with a fountain in its centre. At one side is a piece of black marble, in which is the print of Mohammed's foot—at least, the priests

say so. In the interior, the roof, pillars and pavement are of the purest white marble, embroidered with finest



MOSQUE AT DELHI, CONTAINING A HAIR FROM MOHAMMED'S BEARD.

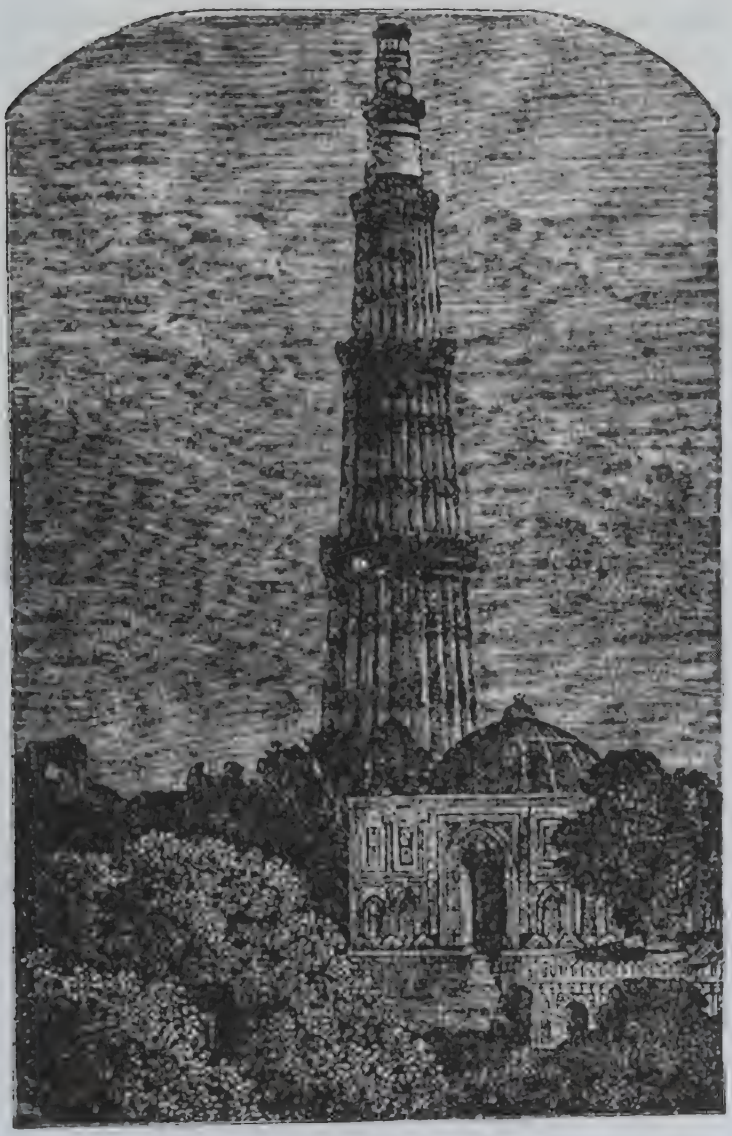
arabesques. These arabesques are composed of colored marbles, and precious stones inlaid in the marble in various patterns of scroll-work or of inscription. Bishop

Heber said of this structure: "This spotless sanctuary, showing such a pure spirit of adoration, made me, a



ENTRANCE TO THE MOSQUE AT DELHI.

Christian, feel humbled, when I considered that no architect of our religion had ever been able to produce any-



TOWER OF THE KOUTUB, INDIA.

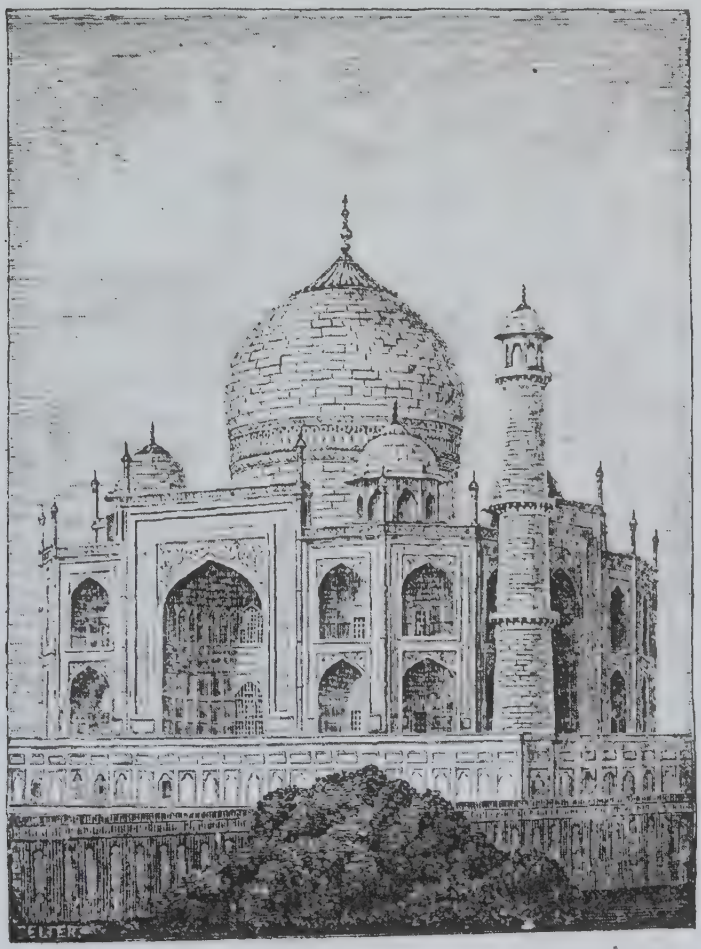
thing equal to this temple of Allah." But the worship is not now so pure. The building is reverenced by the Mohammedans, not merely on account of its age or wondrous beauty, but because it contains a most highly-esteemed relic of Mohammed. From a small nook of solid marble, with a carefully-locked door, the priests take, for the inspection of visitors and devotees, a small silver case; with slowest, most cautious reverence, the casket is unlocked, and the priest exposes to view—*a hair from Mohammed's beard.* What would that fierce hater of relics and idols, Mohammed, say, could he but see how far his modern disciples have departed from his teachings? Besides the hair, they retain as relics a garment and a pair of sandals which once belonged to the prophet.

Delhi is to the Moslems of India what Mecca is to the Moslems of Arabia and Egypt. The city is surrounded by walls seven miles in extent. In the suburbs one rides through miles of ruins of mosques, towers and tombs. Few cities have had as splendid a career as Delhi, and few have suffered as greatly. One of the marks of the Mohammedan conquest in India, 600 years ago, is the giant tower of the Koutub, near Agra. It is the highest tower, standing alone, in the world; built of red sandstone, fluted, and has five stories. The mention of Agra recalls one of the most famous structures of the world, erected by a Moslem Mogul of India. Shortly after a visit to this famous Mohammedan monument, Dr. H. M. Field wrote the accompanying description of it and of his visit:

THE TAJ MAHAL, THE "JEWEL OF INDIA."

The jewel of India—the Koh-i-noor of its beauty—is the TAJ, the tomb built by the Emperor Shah Jehan, the grandson of Akbar, for his wife, whom he loved with an

idolatrous affection, and on her death-bed promised to rear to her memory such a mausoleum as had never been



TAJ MAHAL, THE TOMB OF THE EMPRESS MUMTAJ MAHAL, AT AGRA, INDIA.

erected before. To carry out his purpose, he gathered architects from all countries, who rivaled each other in the extravagance and costliness of their designs. The

result was a structure which cost fabulous sums of money (the whole empire being placed under contribution for it, as were the Jews for the Temple of Solomon), and employed 20,000 workmen for seventeen years. The building thus erected is one of the most famous in the world —like the Alhambra or St Peter's—and of which enthusiastic travelers are apt to say that it is worth going around the world to see. This would almost discourage the attempt to describe it, but I will try and give some faint idea of its marvelous beauty.

But how can I describe to others what is but a picture in my memory? Descriptions of architecture are apt to be vague, unless aided by pictorial illustrations. Mere figures and measurements are dry and cold. The most I shall aim at will be to give a general (but I hope not indistinct) *impression* of it. For this, let us approach it gradually.

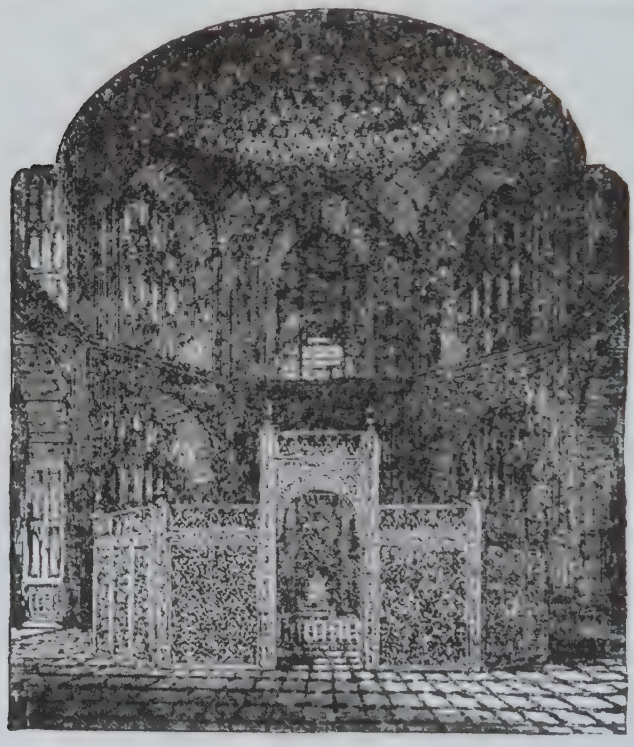
It stands on the banks of the Jumna, a mile below the fort at Agra. As you approach it, it is not exposed abruptly to view, but is surrounded by a garden. You enter under a lofty gateway, and before you is an avenue of cypresses, a third of a mile long, whose dark foliage is a setting for a form of dazzling whiteness at the end. That is the TAJ. It stands, not on the level of your eye, but on a double terrace; the first, of red sandstone, 20 feet high and 1,000 feet broad, at the extremities of which stand two mosques, of the same dark stone, facing each other. Midway between rises the second terrace, of marble, 15 feet high and 300 feet square, on the corners of which stand four marble minarets. In the centre of all, thus "reared in air," stands the TAJ. It is built of marble—no other material than this, of pure and stainless white, was fit for a purpose so sacred. It is 150 feet square (or rather, it is eight-sided, since the corners are

truncated), and surmounted by a dome, which rises nearly 200 feet above the pavement below.

These figures rather belittle the TAJ, or, at least, disappoint those who looked for great size. There are many larger buildings in the world. But that which distinguishes it from all others, and gives it a rare and ideal beauty, is the union of majesty and grace. This is the peculiar effect of Saracenic architecture. The slender columns, the springing arches, the swelling domes, the tall minarets, all combine to give an impression of airy lightness, which is not destroyed even when the foundations are laid with massive solidity. But it is in the finish of their structure that they excelled all the world. Bishop Heber said truly: "They built like Titans and finished like jewelers." This union of two opposite features makes the beauty of the TAJ. While its walls are thick and strong, they are pierced by high arched windows which relieve their heaviness. Vines and arabesques running over the stone-work give it the lightness of foliage, of trees blossoming with flowers. In the interior there is an extreme and almost feminine grace, as if here the strength of man would pay homage to the delicacy of woman. Inclosing the sacred place is a screen of marble, carved into a kind of fret-work, and so pure and white that light shines through it as through alabaster, falling softly on that which is within. The Emperor, bereaved of his wife, lavished riches on her very dust, casting precious stones upon her tomb as if he were placing a string of pearls around her neck. It is overrun with vines and flowers, cut in stone, and set with onyx, and jasper, and lapis-lazuli, carnelians and turquoises, and chalcedonies, and sapphires.

But the body rests in the crypt below. We descend a few steps and stand by the very sarcophagus in which

all that loveliness is enshrined. Another sarcophagus contains the body of her husband. Their tombs were covered with fresh flowers, a perpetual tribute to that love which was so strong even on the throne, to those who were thus united in life, and in death are not divided.



INTERIOR OF THE TAJ, THE TOMB OF MAHAL.

Here sentiment comes in to affect our sense of the beauty of the place. If it were not for the touching history connected with it, I could not agree with those who pronounce the Taj the most beautiful building in the world. Merely as a building, it does not "overcome" me so much as another marble structure—the Cathedral

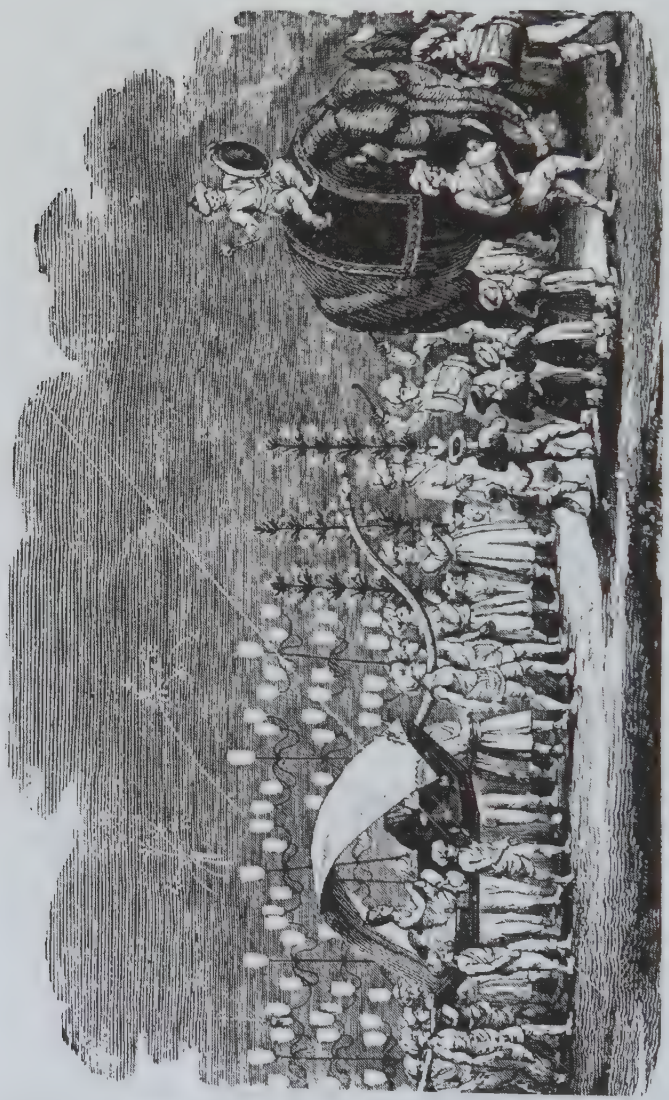
of Milan. I could not say with Bishop Heber that the mosques of Islam are more beautiful, or more in harmony with the spirit of devotion, than Christian churches or cathedrals. But the TAJ is not a mosque, it is a tomb —a monument to the dead. And that gives it a tender interest, which spiritualizes the cold marble, and makes it more than a building—a poem and a dream.

As we came out the moon was riding high overhead, flooding the marble pile with beauty. Round and round we walked, looking up at arch and dome and minaret. At such an hour the TAJ was so pale and ghost-like, that it did not seem like a building reared by human hands, but to have grown where it stood—like a night-blooming Cereus, rising slowly in the moonlight—lifting its domes and pinnacles (like branches growing heaven-ward) toward that world which is the home of the love which it was to preserve in perpetual memory.

With such thoughts we kept our eyes fixed on that glittering vision, as if we feared that even as we gazed it might vanish out of our sight. Below us the Jumna, flowing silently, seemed like an image of human life as it glided by. And so at last we turned to depart, and bade farewell to the TAJ, feeling that we should never look at it again; but hoping that it might stand for ages to tell its history of faithful love to future generations. Flow on, sweet Jumna, by the marble walls, reflecting the moonbeams on thy placid breast; and in thy gentle murmurs whispering evermore of Love and Death, and Love that cannot die!

PILGRIMAGES AND FESTIVALS.

Mecca, the birthplace of Mohammed, is *the* holy place of the Moslems. The Kaaba, Mohammed's homestead, is *the* holy place of Mecca. From all over Moslemdom



MOHAMMEDAN FEAST OF MOHURRIM.

once in every year great caravans go to visit the birth-place of the prophet. This is *the event* in the lives of the

faithful. The long processions, mounted on camels, gorgeously caparisoned, file out from the cities, and across hill, and plain, and over the desert to Mecca. Mohammedanism is probably the most active of the non-Christian religions. The pilgrimages, the numbers of missionaries and the seeming devotion of the people, as manifested in their attendance at the mosques, and on the occasions of festivals indicate this. One of their festivals, celebrated in India, arouses their religious zeal, and carries it to the highest pitch of fanaticism. This is the feast of Mohurrim, the Moslem "Feast of Martyrs," commemorating the bloody death of Mohammed's grandsons. "The martyrdom of these Moslem saints is commemorated by little shrines in their houses, made of paper and tinsel, and on the great day of the feast they go in procession out of the city (of Delhi) to a cemetery five miles distant where they bury them in newly-opened graves. Men, women and children by tens of thousands on foot, and others in bullock-carts or mounted on horses, camels and elephants. Immense crowds gather by the road-side, mounting the steps of old palaces or climbing to the tops of houses, to see this mighty procession pass, as it goes rolling forward in a wild frenzy to the cemetery. There they lay down these images of their saints as they would bury their dead."

CONCLUSION.

The Mohammedan religion was established by the sword, it has constantly suffered by the sword, it seems destined to perish by the sword. Its history is tracked with blood. It has kept back the nations that have accepted it, retarding their progress. It has degraded woman. It has no teachings of sin or a Sacrifice or a Saviour. God is the "All merciful," but His mercy is,

according to Moslem teachings, with utter disregard of justice. To be a Moslem is all that is necessary to obtain mercy, to refuse to yield to the faith of Mohammed is all that is needed to deprive one of God's mercy. The idea of God is cold and cruel, with no idea of the Father. But Mohammedanism has rendered this service to the world, it has greatly lessened idolatry. The most stubborn opposition to Christian missionary work comes from the Mohammedans. But the whole building of Mohammedanism, especially in its political relations, seems to be tottering and crumbling, and threatens soon to fall in ruins.

May the Cross soon gain a peaceful, bloodless triumph over the Crescent!

CHAPTER XXXVII.

WINNING THE WORLD TO THE WORSHIP OF THE ONE GOD.

There is a cry in Burmah, and a rush
Of thousand footsteps from the distant bound
Of watery Siam and the rich Cathay.
Not for food
Or raiment ask they. Simply girding on
The scanty garment o'er the weary limb,
They pass unmarked the lofty domes of wealth
Inquiring for a stranger. There he stands;
The mark of foreign climes is on his brow;
He hath no power, no costly gifts to deal
Among the people, and his lore perchance
The earth-bowed worldling, with his scales of gold,
Accounteth folly. Yet to him is raised
Each straining eyeball, "Tell us of the Christ!"
And like the far-off murmur of the sea
Lashed by the tempest, swelled their blended tone,
"Sir, we would hear of Christ. Give us a scroll
Bearing His name."

MRS. L. H. SIGOURNEY.

BEFORE concluding the pleasant task upon which he has been engaged so long, the author feels that it will be necessary to meet the expectation that he should say something about the work of bringing the world back to its first worship. At first, we have seen, the world worshiped one God; then many gods and idols were introduced. Repeated efforts to restore the pure worship of primitive times ended in failure. Zoroaster tried and failed; Buddha tried, and *he* failed; Moham-

med tried, and *he* failed; Jesus the Christ tried, and *He* did not fail.

WHY GIVE THE GOSPEL TO THE WORLD?

The ground of the success of Christianity lies in its



TWO NEW ZEALANDERS: THE SAVAGE TE WETERE AND THE CHRISTIAN TE KOTE.

superior character. Its revelations are clearer and fuller, its motives are purer, and its hopes are higher than those of any heathen system. One may glean the choicest

sayings of the masters of religious teachings, and in comparison with those of Jesus the Christ, their light is as that of a candle compared with the light of the sun. Undoubtedly this conviction has forced itself upon the mind of the reader as he has considered the various systems of religion; that there is not one among them all that can do for the world that which Christianity can accomplish. Compare the founders of religions with the Founder of Christianity, in their lives, characters and teachings. Compare together the sacred books; the Vedas, the laws of Manu, the Zend-Avesta, the Tripitakas and the Koran, with the Bible. Compare the effects of these religions upon the political, social, civil and domestic life of the people with the effects of Christianity; compare Christian and heathen lands, Christian and heathen homes, Christian and heathen governments. Compare the best parts of the best of heathen religions with any part of Christianity. One cannot but see the marked contrasts, and the infinite superiority of Christianity. This being so, then does it not follow that they who are seeking to give the Gospel of Jesus the Christ to the world are rendering a service to the cause of humanity? And they are but obeying the command of Jesus Christ to "preach the Gospel to every creature." A young curate, who had fed on Sydney Smith's diet of sarcastic witticisms, once approached the Duke of Wellington with the question, "Do you not think that the work of converting the Hindus is all a fanatical farce?" "Look to your marching orders, sir!" the stern old Iron Duke replied. Common gratitude moves us to desire that the world shall be made to know of Jesus Christ. When we read of the worship of our heathen ancestors, and remember that we should have been doing to-day as they did, had it not been for the Christian men who took

the Gospel to England, we feel new obligations resting upon us. Further, all things are working to this end. Inventions, explorations, the discoveries of science, progress in government, everything waits upon this work.

THE STORY OF THE WORK.

It began 1,850 years ago. A Christian man named Paul went among the heathen of Asia Minor and Southeastern Europe—among the worshipers of the gods of Greece and Rome—to tell them of Christ. He was accompanied by other Christians. They met with considerable success, though they were made to suffer for it.

In later years, from Rome, that had then become the centre of Christianity, other Christians went to Western Europe. From Greenland, of the Arctic Zone, to the West Indies, of the Tropics, Christianity was extended. Nation after nation gave up its idols, cruel customs were abolished, and a purer life and worship was begun. But it was left for the last hundred years to witness the development of this work to its greatest extent.

THE PRESENT POSITION OF THE CHRISTIAN ARMY.

The Christian camp-fires are lighted and the tents of the Christian army have been erected in almost every land of the globe. The conquering army pursues only peaceful methods; it does not seek to drive but to win; not to harm but to help. In gaining its present position many lives have been lost, many sacrifices have been made. It has had to contend for the ground it occupies, inch by inch; the forces of idolatry have been mustered against its advance. The giant Goliath, Heathenism, has counted on a speedy destruction of the stripling David, Christianity. One country after another has opened its

doors to the coming of Christianity. India, in the year 1705, opened her doors only to close them again after a little; since 1830, however, the work has been prosecuted vigorously. China, in 1807, and Japan, in 1859, welcomed the first Protestant Christian missionaries. Thus, too, other countries of Asia, Africa and the Islands of the Pacific have received the Christian heralds, within the last hundred years. Now behold them marshaled for the fight. Let us hastily glance at the various fields in succession.

A FLIGHT OVER THE FIELDS.

Let us rub our Aladdin's lamps, and summon the genii to bear us away over the world. Let us on imagination's swift wings fly over the battle-fields.*

In *Japan* we see Buddhism being galvanized into a new life for the moment, and Shintoism cast off by the government and in great part by the people. We see a few new temples being erected, but many old ones falling into ruins. Western ideas have been introduced, and western civilization is making rapid progress in this most eastern land. One hundred and twenty-three Christian missionaries have won 3,000 Japanese to join their churches. The Japanese have the New Testament in their own language. Corea has just been reached by missionaries, and the New Testament is being published in the Corean language.

Old China is being brought to the childhood of conversion to Christ; her conservatism is passing away; her exclusive policy is being yielded up; her hatred of the

* The facts and figures that follow are gathered from the latest reports of over seventy missionary societies of Germany, France, Great Britain and America. These are in the writer's possession, and from them he presents the latest ascertainable returns to March 20th, 1881.

foreigners (the "foreign devils" and "barbarians") is being overcome and replaced by respect and in some cases by love. To-day a man behaving himself properly and not bearing himself insolently, can travel unmolested in any part of China, even where foreigners once were murdered. Every one of its provinces has been visited by Christian missionaries; in almost all they reside. The language (said to have been invented by the devil to perplex missionaries) is very thoroughly understood and used. Their false science and law is being replaced by true instruction. Christ is taking Confucius's place, as it is seen that his teaching can never regenerate China. Buddha's dreary faith of annihilation, and Lao-tze's superstitious materialism are being slowly yielded up by the people. The taking of this Gibraltar of heathenism is by no means accomplished; yet her walls are being scaled, and a foothold on their summit gained. They that have turned the world upside down have gone thither also. By unique and unexpected providence, God is aiding His workers. The recent terrible famine was such a providence. Yet while the number of converts is not great, a very great deal of unseen work has been accomplished. It seems as though a whole legion of devils catch up the seed of the Gospel sown in China, almost as quickly as it touches the ground; still some, and much, brings forth good fruit. Considering the powerful opposition, the gigantic obstacles, the almost insurmountable difficulties, that there should be 19,000 living Chinese Christians to-day, and probably 85,000 nominal Christians, is surprising. To-day 496 missionaries are at work in China, seeking to convert its 400,000,000 people.

Moravian missionaries are preaching the Gospel of Christ on the borders of Thibet, the stronghold of Buddhism. It is here that the Buddhist Lama or Pope resides.

In Siam great changes have recently occurred. The country is now open to foreigners; a missionary is in charge of the government school and this nation, like Japan, seems to be progressing toward the light. Twenty-four missionaries (one among Chinese colonists), with 631 converts represent the strength of the church there.

In Assam "the light of a brighter day gilds the hill-tops and spreads along the valleys, ripening the long corn-fields 'for the reaper's sickle." Long and patient toil has not as yet been rewarded with great harvest gatherings, but the missionaries look forward in patient waiting for a better day. There are 13 churches, with 1,800 members; 26 missionaries, and 75 native preachers.

There are European missionaries in Borneo, Celebes, and the Moluccas; among the aborigines of Australia, and in the Island of Mauritius.

What a grand work has been done in Burmah, where missionary labor has been so emphatically blessed; among Burmese, Karens, Shans and Kakyens. The young mission at Bhamo is in a precarious condition at present, owing to the relations of King Thee-bau to England; yet the missionaries there stand by their posts. The Buddhism of Burmah seems as yet but little affected by the presence of Christianity; the work among the Karens has made more rapid progress than among the Burmese, because of the preparation for the Gospel by their singular traditions and prophecies. There are 23,000 Christians, the nucleus of a Christian community of about 75,000. There are 103 missionaries in Burmah.

India has been very thoroughly evangelized. The opposition of the representatives of so-called Christian nations, the strength of caste, and the attachment to the elaborate system of Hinduism were the principal obstacles to the progress of Christianity. Five-sixths of all

the converts are from the lower castes or ranks of the people. By education in mission-schools, but mainly by direct preaching, about 115,000 converts have been made. There is a native Christian community (M. A. Sherring says) of a half a million. Six hundred and seven missiona-



A MISSIONARY HOME IN BURMAH.

ries were at work in 1875. One of the most extraordinary events of all modern missionary history was the sudden turning of the thousands of Teloogoos to Christ. The people of India have been greatly enlightened, thought awakened, and a wonderful transformation is occurring. The sacrifice of infants, the horrible practice of suttee, the Juggernaut festivals, are no more tolerated. English and American ladies have gained an entrance into the zena-

nas, and the women of India are becoming aware of a new life of which they never dreamed. All over India, Christian villages and churches dot the land; and before another generation has passed away, if the increase shall be proportionate to the recent past, India will be a Christian country. The Brahmo-Somaj, a sort of reform on Brahminism, has recently drawn very near to Christianity, and as illustrated by Keshub Chunder Sen's recent remarkable address may soon become a Christian body.

Little has been undertaken in Afghanistan, Beloochistan or Arabia, as yet. There are 29 missionories and 1,376 converts in Persia. The converts are principally from the Nestorians, who have long been nominally Christians. Access to the Mohammedans is becoming easier.

In Turkey, momentous changes are occurring. The despicable, despotic government is losing its power. Here the first triumphs of the first missionaries were won. The old Armenian race, the Anglo-Saxons of the East, who received Christianity in the fourth century, have in later years shown a remarkable readiness to receive Protestant preaching. The Mohammedans, here as elsewhere, are almost inaccessible. In Constantinople alone, a city of the size of Philadelphia, they have 300 mosques. There are 158 missionaries in Turkey, and 7,200 converts, and 14,000 children in their schools. In Syria there is a strong missionary body. It is difficult to reach the Jews, Mussulmans and Christians (Greek and Roman Catholic churches), because of their exceeding religiosity. The American Congregationalists and Presbyterians, and also the Church of England, have missionaries here. There are 1,317 Protestant Christians, 110 missionaries, and 12,057 scholars in Syria.

Central Asia is almost the only part of the world yet closed against the Gospel, though even here a little has

been done by the brave old Joseph Wolff and English officers.

Africa, the dark continent, has a population of about 200,000,000. Mohammedanism has thoroughly overrun Africa, especially the northern portions. Fetichism, the lowest form of idolatry, holds the great mass of the African peoples. There are two missions in Egypt; the British, with one missionary and two stations, and the American, with twenty-two missionaries, thirty-four stations and 1,000 members, mainly from the Copts, an old Christian sect. The children in the mission-schools are mostly Mohammedan. In South Africa twelve or fifteen societies have not less than 40,000 converts. The western coast, from Sierra Leone to the Gulf of Guinea, is fringed with Christian missions. At the mouth of the Congo, on the west, and on the Niger and Zanzibar coast, on the east, the missions are flourishing. The greatest interest attaches to the very recent occupancy of Central Africa. On November 15th, 1876, Stanley's famous letter, mentioning King Mtesa's request for Christian teachers, was received. A few days after, $20,000 were offered to found a mission at Victoria Nyanza. Within seven months a picked party of seven missionaries stood on the eastern shore of Africa. They have experienced great difficulties and met with slight success.

Madagascar may be called a Christian country now, as may also the Sandwich Islands, the British West Indies, and, perhaps, the greater part of the islands of Polynesia. In Mexico, and in South America, as in the Papal lands of Europe, Protestant missionaries are laboring.

"The field is the world;" the motto is—the world for Christ and Christ for the world. The great triumphs of the past are being eclipsed by the greater ones of the

present. The old decrepit and deformed sects of Christianity, long sleeping if not long dead, are taking on a new life. The Pagan religions are attempting the impossible task of preventing the incoming of Christianity; but their thraldom is broken, and everywhere the dropping of the broken fetters is heard. Mohammedanism alone is gathering itself with vigor to resist and repel and overcome Christianity, but its sword has been wrested from its grasp. · The conquests of Christianity have not been won by might of sword; her victories over old faiths have not been gained by worldly wisdom. By love, by persuasion, by patient toil and suffering, the self-offered but God-called missionaries have done this work. God be praised for their lives, their works and their successes. May the day soon come when, his "Gospel having been published throughout the whole world for a testimony to all the nations," Christ, by whose command they went forth, shall come and gather out of all nations His own!

INDEX.

	Page
ABHIDHARMA	514
Abu Bekr	728
Abyssinia	724
Adar	130
Aditi	216
Africa	341
African Religion, 89, 341; Missions,	776
African Travelers	341
Agni	216
Agra	760
Agricola	195
Agriculture, Temple of, at Peking	467
Ahriman	410
Ainos	716
Akamatz	669, 673
Alaskans	362, 371
Alexander	412
Alger, W R.	741
Allegory of Winter and Spring	369
Altars	60
Amaterasu	311
Amazon sun-worship	377
American Indians, 361; Traditions of Deluge	72
Amon	104
Ancestors, Worship of	364, 481, 486
Angkor	592
Anubis	104
Apis	106
Apollo and Hermes	159
Arabian Night's Entertainment	567
Arab slave-dealers	341
Araucanians	378
Arhans	626, 687
Arnold, Edwin	500, 507, 522, 598
Arnold, Matthew	184
Asakusa	673
Ashtoreth	141
Asoka	513, 527, 532, 540
Assamese Missions	773
Asshur	127
Assyrian Triad, 128; Bull	135
Atagosa-Yama	686
Athens	167
Augustine	209
Avesta	411
Aztecs	53, 379
BAAL	142, 194
Baalbec, Temple of Sun at	583
Baal-Peor	141
Babel, Chaldean story of	74
Babylon	135
Bangkok, Pagoda of	576
Baruch	138
Basutos	347
Bear Worship	717
Beatitudes of Buddha	520
Beggars, Buddhist	523
Begging-bowl	525
Bel	128
Bell of Osaka	691
Bells, The	578
Benares	255, 502, 508
Benten	328, 678
Benzura	680
Berosus	63, 74, 121, 128
Bible and Idolatry	74
Bible of Thibet	609
Bible testimony to first worship	34
Bidasu	657
Binzurn	680
Bishamon	328
Black Stone	721
Bodhidharma	615, 657
Bombay	518
Bonny	355
Bon Religion	598
Bonzes, Chinese	651
Book of the Dead, Egyptian	108
Books of Brick	123
Booldo	654
Borsippa	136
Bo-tree, 507, 539, 550; of Ceylon,	546
Bowring, Sir John	588
Boyesen	200
Boy, Moslem	752
Boy, The Old	424
Brahma	216
Brahmanas	217
Brahminism	92, 502
Brahmins and Gautama	507
Brick Books	123
Bricks of Chaldea	122
Bridge-ladder, Turning the	483

	Page
Britain in ancient times	186
Brittan, Miss H. G.	295
Browning, Mrs. E.	84
Buddha, 500; Gautama becomes, 508, and Christ	509–512
Buddhaghosha, 514, 528, 550; Parables of	528
Buddhas, The Three Precious	625
Buddha's Tooth, Worship of	553
Buddhism, 87, 93, 500; in China, 420, 611; in India and Ceylon, 532; in Burmah, 555; in Siam, 575; in Thibet, 598; in Corea, 654; in Japan	656
Buddhist Councils	527
Buddhist Saint's Tomb	590
Bull, Assyrian	135
Burmese Buddhism, 555; Missions,	773
Burmese Superstitions	570
Bushmen	346
Byron	536
CÆSAR	192, 527
Cairo University	720
Calf, Golden	140
Caliphs	728
Cambyses	106
Camel Driver	721
Canton	615, 626, 637
Canton, Examination Hall in	473
Caste	222
Cathay	699
Causes of decay in religion	84
Cave of Idols	596
Cazembe Fetich-man	351
Cemetery at Mecca	727
Centaurs	163
Ceremony of Water-lamps	653
Ceres and Liber	179
Ceylonese Buddhism, 540; Bible	554
Chair of Nails	652
Chaldean story of Deluge, 64; of Babel, 74; Tablets	119
Champollion	100
Channa	507
Chaos	154
Charlemagne	527
Charms, Chinese	439
Childe Harold	536
Children taught to worship idols	230, 490
China, 416; religions of, 94, 416, 419; Missions in	771
Chinese Deities, 56; Languages, 418; Home Life, 478; Buddhism, 611; Idols, 641; Devotees	652
Chinese in Siam	596
Chinese tradition of early ages, 44; of Deluge	69
Christ and Buddha, 509–512; and other Masters	767
Christian and Buddhist ideas	515
Christianity's Conquest, 95, 767; in Great Britain	195
Clement of Alexandria	104
Coffee, King	346
Coleridge, S. T.	47
Colossal Buddha	632, 693
Comparative religion	35
Confucianism	94, 419
Confucian Temples	461, 471
Confucius, 445, 710; and Lao-Tsze,	425
Constantine the Great	513, 527 754
Corea	654, 699
Corean Priest, 657; Buddhism	687
Corinth	168
Costumes of Chaldea	125
Councils of the Buddhists	527
Creation, Traditions of	62, 307
Cross and Crescent	766
Crusades	733
Cuneiform Letters	124
Cunningham, A.	540
Cyclops	154
Cypress-tree of Ceylon	532, 546
DAGABAS	548, 620
Dagon	58
Dai Butsu of Kamakura, 693; of Nara	699
Daikoku	323, 678
Dalai Lama	600
Dante	527
Dead and living Religions	82
Dead, Egyptian Book of the	108
Dead Pan	85
Dead Religions	84
Delhi	754
Deluge, Traditions of	66
Dervishes	748
Devil Mask	549
Devils, Driving out	705
Devotees, 281; of China	652
Dharma	514
Diana of Ephesus	171, 583
Dining-room of a Buddhist Temple,	670
Dispersion of the Nations	45
Do-nothing Sect	654
Doolittle, J	653
Douglass, R. K.	446
Dragon Boat-race	436
Druids	188
Du Chaillu, P	358
Dyaus	214
EBISU	326
Ebn-el Farid	77

	Page
Edda	199
Edkins, J.	419
Egyptian Architect	38
Egyptian Book of the Dead	108
Elephanta, Cave of	256
Elephant, Palace of	579
Elephant, White	588
Elfin story	205
Elijah	144, 621
Elysian Fields	518
Emerald Idol	579
English Heathenism	185
Ephesian Diana	171
Erebus	154
Etruscan Religion	174
Europe	92
Examinations in China	473
Exodus of Nations	45
FA HIAN	599, 612
Fakirs	279
Farrar, F. W.	290
Fetich	350
Field, H. M.	97, 473, 758
Fielde, A. M	493
Fijian Temple	391
Fiji Islanders' Tradition of the Deluge	71
Fire Crackers	499
Fire-god's Secret	393
Fire-worshipers	407
First Hymns	53
First Worship	33
Five Hundred Gods Temple, in China, 626; in Japan	687
Flight of Mohammed	719, 725
Flowing Invocation	715
Foism	611
"Footsteps of the Law"	518
Fox-worship	703
Freiligrath, F.	341
Fuji-yama	329, 708
Fukuroku Jin	322
Funeral in Japan	711
Funeral of Burmese Monk	571
Funeral of Siamese King	596
Funeral Ritual of Egypt	104
Funeral Temple of Siam	578
GABRIEL'S MESSAGE	724
Gambler's God	498
Ganesha	265
Ganges	255, 272
Garden, Buddhist	562
Gata and Karpara	40
Gate-ways of Shinto Temples	332
Gathas	409
Gautama	502
Gedeen-tubpa	600
Genii of Assyria	132
Goddess of Mercy, 632; of women	637
God of Letters, 438; of War, 439; of Riches, 440; of Kitchen	493
Gods, African, 343; Japanese	703
Gods of Taoism	434
Gounja-Gounja	345
Grand Lama	607
Graves, Worship at	631
Gray, J. H.	443
Great Spirit	304
Greek Tradition of Deluge	72
Greek Tradition of Early Ages	41
Gregory the Great	203
Griffis, W. E.	658, 667
Grouping Religions	77
Guards of Temple	677
Gutzlaff, C.	69
Gwalior, Cave of	257
HACHIMAN	678
Hairs of White Elephant	587
Hamonim	654
Hardwick, C.	61, 428
Hardy, Spence	502, 514
Haroun-al-Raschid	732
Heine, H.	575
Hejira	725
Hell, Chinese idea of, 642; Japanese idea of	688, 700
Hemis, Monastery of	600
Herculaneum	183
Hercules	163
Hermes and Apollo	159
Herodotus	97
Hesiod	151
Hiawatha	368
Hieroglyphics	50, 100
Hilaire, B. St.	500, 510
Hindu Tradition of Early Ages	44
Hindu Tradition of Deluge	63
Hogo Buddha	655
H'lassa, 599; Cathedral	603
Holy men of Hindus	279
Holy Scriptures	518
Homer	151
Homes, Chinese	478
Hooghly River Mosque	742
Horrors, Temple of	642
Hotei	327, 703
Hottentots	345, 349
Household gods of Japan	327
Howqua	478
Human Sacrifices in Britain, 192; among Hindus	225
Humbert, Aime	656
Humboldt	387

	Page
Ibsambul	99
Idolatry and the Bible	74
Idol, Emerald, 579; Sleeping	579
Idol of Buddha	509
Idols and Koran	738
Ilu	127
Imam	742
Inari	703
Incarnations of Vishnu	299
Incas	383
India, 92, 532; Missions in	773
Indian Tradition of Deluge	72
Indians of America, 363; Legends,	367
Initiation Ceremony	523
Insect-god	349
Ise	332
Ishtar	130
Izanagi and Izanami	308
Jacob	138
Jagannath	233
Jains	518, 532
Janus	180
Japanese Customs	709
Japanese Gods	703
Japanese Pilgrims	669, 709
Japanese Poem	709
Japanese Shintoism, 94; Buddhism,	656
Japanese story of Creation	307
Japanese Superstitions	712
Japan, Mission in	771
Jesuit Missionaries	666
Jesus and Buddha, 509–512; and Koran	737
Jimmu Tenno	313, 319
Jingu Kogo	687
Jogees	532
Jonas	535
Joong	654
Joshua	138
Joss-stick	461, 620
Jove	176
Judge of Hell	700
Judgment	739
Judson, A.	767
Judson, Emily C.	402, 555
Juggernaut	233
Jummah Musjid	754
Juno	178
Jupiter	164, 177
Kaaba	721
Kaang	346
Kaffirs	351
Kakavanna, King	529
Kali	240
Kamakura	661, 693
Kandy	553
Karens	402, 555
Karnak	113
Keshub Chunder Sen	212
Khadija	723
Kin-mu	654
Kitchen, God of	493
Kitsune	703
Kobe	668, 687
Kobo Daishi	657, 665
Koran	734, 737
Koutub	757
Krishna	233
Kronos	154
Kum-Fa	637
Kushan Monastery	622
Kwanon, 661; Temple of, 673; Picture of	680
Kwante, God of War	439
Kwan-Yin	631, 645
Laban	138
Lama, 600; Grand	607
Lamaism	598
Lamaist Bible	609
Lao-Tsze	416
Lenormant	119
Leonowens, Mrs. A.	583
Leper King	595
Letters, God of	438
Leyden	230
Living Worships	86
Longfellow, H. W.	367, 611
Lotus Eaters	161
Luther, R M	402
Luxor	114
Ma-chu	494, 498, 638
Maclear, G. F.	185
Magi	410
Mahawanso	554
Mahinda	540, 549
Malayo-Polynesians	387
Mandarin of China	615
Mani Padee	608
Manu's Laws	293
Mara	508, 519
Marriage in Japan	710
Mason, Francis	555
Master Thief, Stories of	37
Matsuri	704
Maulmain Pagoda	565
Mecca	721, 727, 752, 763
Medicine Men	364
Medina	725
Memnon	114
Menelus	475
Mendes	104
Mendicants, Buddhist	523

	Page
Mercy, Goddess of, . 632, 661, 673,	680
Merodach	130
Meteor-gods	58
Mexican Tradition of Early Ages, 43; of Deluge	70
Michell, N.	210
Mikado of Japan	657
Mikado's Crest	317
Milton, J.	138
Minerva	179
Ming-ti	611
Missionary and non-missionary Religions	82
Missionary work, Christian, 767; in Japan and China, 771; in Thibet, 772; in Siam, Burmah, Assam and India, 773; in Turkey, 775; in Africa	776
Mnevis	104
Mohammed	
Mohammedanism 87, 95,	522
Mohammedans	210
Mohurrim	764
Moloch	143
Monasteries of China	646
Monks, Buddhist, 525; Burmese, 571; of Thibet	600
Monk's Monument	650
Monto Priests, 668; Creed of	673
Monuments, Ancient	50
Moon-god	
Moses	
Moslem Boy	752
Moslems	719
Mosque of Omar	730
Mosques, 741; Worship in	747
Mother's Memorial	715
Mother, The Goddess	490
Mouhot, H.	592
Mountain, Sacred Japanese . . 329,	708
Mpomo	358
Muir, Sir W.	735
Muller, F. Max, 340, 407, 513, 517,	668
Muller, J. G.,	362
Mummies	104
Music lesson of Confucius	450
Mystic sentence of Thibet	606
Myths of Greece	159
NAGKON WAT	592
Nanking 611,	621
Naoroji	414
Nara	699
Nats 530,	566
Nature-worship, Beginning of	51
Ndengei	389
Nebo	130
Nebuchadnezzar	121
Nergal	130
New Testament	514
New Year's Day in Japan	704
Niam-Niams	347
Nichiren	658
Nick, Old	198
Nigban	517
Nio	677
Nirvana	517
Nitsukis	703
Nixes	206
Nobunaga	665
Numa	177
OANNES	128
Oceanica	387
Odyssey 155,	162
Old Boy	424
Olympus	153
Omar	729
Omens	712
Om Mani Padmi Hum	606
Ongole	272
Original and Reformed Religions	82
Ormazd 409,	410
Osaka	704
Osiris	102
Othman	732
Oudh, King of	594
PAGODA, SHWAY-DA-GONG OF RANGOON, 557; of Maulmain, 565; of Wat Chang, Siam	576
Pagodas, 122; of India, 269; of Burmah, 560; the Seven, 565; of China	620
Pan is dead	85
Papuans	387
Paradise of Buddha, 517; of Mohammed 518,	738
Parseeism 88,	407
Parsees	407
Parsee Worship	414
Patagonians 365,	378
Patna, Council of	527
Paul, St. 164,	770
Pearly Emperor	435
Pechaburi	596
Peking 461, 626,	652
Persia	408
Peru 372,	383
Peruvian Tradition of Early Ages	43
Peter, St., Statue of, in Siam	584
Petsi, King	657
Phidian Jupiter	164
Pilgrimage to Mecca	763
Pilgrim, Japanese 669,	673
Plagues of Egypt	139

	Page
Pliny	189
Poe, Edgar	578
Poison-god	394
Polyphemus	162
Pombi	344
Pompeii	183
Pondicherry	270
Pongyee, Burmese Monks	571
Poor Mason	39
Pope	497
Porcelain Tower	611, 621
Prayers, Sale of	616
Praying for rain	344
Praying-wheels in Thibet, 605; in China	649
Priests	651
Priest's lament	656
Priest's trick	350
Proposed treatment	87
Proverbs and Precepts, Chinese	431
Pyramids	117
QUEEN OF HEAVEN	497
RA	102
Rahanda	529
Raiden	318, 319
Railroad in Japan	662
Rain, Praying for	344
Rajaratnacari	554
Ramayana	594
Rammohun Roy	212, 221
Rangoon	557
Reed, Sir Edw.	305
Refuges, The Three	524
Relics of Buddhists	540
Religions, missionary and non-missionary; dead and living; original and living	38
Religions of the World	500
Renunciation, The Great	506
Rewards and Punishments, Book of,	430
Rhampsinitos	38
Rhys-David	514, 524, 537, 603
Riches, God of	440
Rogers, Captain	529
Romans, Paul's letter to	182
Ruins of Egypt	98
SABELLIAN RELIGION	175
Sabines	175
Sacred animals of Egypt	106
Sacred books of Japan	306
Sacred Bo-tree, 507, 539; of Ceylon,	546
Sacrifices, Human	192, 225
Sage, The Little	475
Sakya Muni	502
Sailors' Goddess	494
Saint Hilaire, B.	500, 510
Sale of Prayers	616
Samoyedes	56
Sanchi Tope	536
Sangha	523
Sanno	678
Sanskrit stories	301
Sargon, Palace of	132
Satan	737
Saxon Paganism	197
Sayings of Confucius	456
Schaff, P.	748
Schiller, F. Von	150
Schlegel, F. Von	33
School-boy of China	460
Schoolcraft, H.	368
Scottish story of the Shifty Lad	40
Sea-God	707
Sebek	104
Secret Blessings, Book of	433
Sects of Hindus, 218; Buddhists in Japan	667
Serpent Idol	59
Set	103
Seven Pagodas	565
Shakespeare	203
Shamanism	371, 555
Shanghai	421
Shang-te	763, 654
Shans	555
Shasters	298
Shiba, Temple of	682
Shinran	662
Shin-Shin Sect	657, 668
Shinto Symbols	681
Shintoism	94, 656
Shoes, Putting off	587
Shrines of Ise	332
Shway-da-Gong Pagoda	557
Siamese Buddhism, 575; Missions	773
Siamese White Elephant	588
Sigourney, Mrs L. H.	767
Sikhs	256
Sioux	365
Siva	216
Sleeping Idol	579
Smith, Sidney	769
Song of the Threshers	101
Sotheby	173
Soul, Bringing home the	483
Southern migration	92
Southey	232
Spanish story of the Poor Mason	39
Sphinx	97, 112
Spires	122
Spirit, Great	364
Spirit-house	390
Stanley, H. M.	356

	Page
Stoddard, R. H.	450, 460
Stonehenge	188
Stories from the Sanskrit	301
Stories of the Master Thief	37
St. Paul	164
St. Sophia	748, 753
Student, The Tired	475
Suddhodana	502
Sun-child	658
Sun-goddess of Japan	313
Sun, Temple of, in Peking	467
Sun-worship of Indians	372
Superstitions, Japanese	712
Suttee	231, 296
TAE-PING REBELLION	621
Taj Mahal	758
Talisman of Long Life	424
Taoism	416
Taoist Books	428
Tao-te-king	428
Tartar Woman	601
Tartarus	153
Taylor, B.	739, 741
Tekkha	567
Temple of Horrors	642
Tengou	707
Tennent, Sir E.	546, 548
Tennyson, Alfred	77
Teraphim	57, 138
Teshu Lumbo Monastery	602
Testament, New	514
Thibet, 598; Mission in	772
Thor	200
Thoth	104
Thousand Lamas' Temple	626
Three Baskets	513
Three Precious Buddhas	625
Three Pure Ones	434
Threshers, Song of	101
Thunder, Japanese God of	318, 319
Tien-chi	56
Tientsin	652
Tinnivelly	213
Tired Student	475
Tissa	540
Titans	153
Tokio	673, 682
Tooth, Buddha's	553
Topes, Buddhist	508, 535
Torii	332
Tortures of Holy Men	283
Towers	122
Traditions of man in early ages, 43; of creation, 62, 305; of deluge	66
Trees, Sacred	712
Triad, Assyrian	128
Trick of Priests	348
Tripitaka	513, 545, 548
Tsong-khapa	599
Tung-cho	620
Turkish Mission	775
Tussaud, Madame	681
UMKULULU	347
Umritsur	256
Universe, Greek conception of, 151; Hindu	246
University at Cairo	720
VARUNA	216
Vedas	49, 54 92, 286, 548
Vesta	179
Vinaya	514
Vindya Mountains	507
Vinton, Mrs.	406
Virgil	173
Vishnu, 216; incarnations of	299
Visions of Gautama	504
Visparad	414
WALHALLA	199
War, God of	439
Wat Chang Pagoda	576
Water-lamps	653
Wat P'hra Keau	579
Wax-works	681
Wellington, Duke of	769
White Elephant of Siam	579, 588
Whittier, J. G.	53, 532
Wilkinson	101
Williams, M.	54
Williams, S. W.	416, 482
Woden	199
Woman, according to Hinduism, 227, 295; and Mohammedanism	748
Wu-Wei-Kiau	654
XAVIER	666
Xisuthrus	66
YASNAS	413
Yasodhara	508
Yebisu	687
Yema, God of Hell	688
Yezzo	716
Yuah	403
ZENANAS	228, 295
Zend Avesta	43, 49, 411
Zoroaster	409
Zulus	345, 347

THE END.

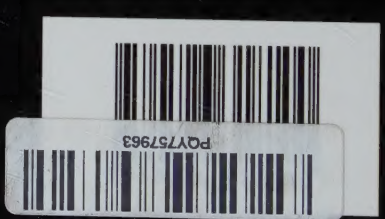
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